

THE HOLY PILGRIME,

Leading the way to new

Thomas Jerusalem. Cullen

OR

A Divine Direction in the way of
life, containing a familiar exposition
of such secrets in Divinity, as may
direct the simple in the way
of their Christian
Pilgrimage.

In two Bookes.

The first declaring what man is in the misery
of himselfe.

The second, what man is in the happinesse of
Christ.

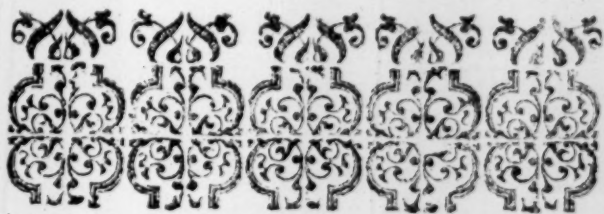
Written by C. L. *(Cullen)*

Nosstram in caelo negotium.

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Paules Church. 1609.





TO THE VVOR-
SHIPFVLL, MASTER
NEWTON, TVTOR TO
THE PRINCE, AND DEANE
of Durham; Maister *Murrey*, Tutor to the
Duke of Yorke, and Maister of Sher-
borne house : and to the Reuerend so-
cietie of Prebends, of the Church
of Durham.



Ay it please you)
Charity is the great
office of Christia-
nity & humanity:
for the laws of God
& nature inioyne
all men the workes of common
profite. Therefore is action bet-
ter then contemplation, because

The Epistle

this doth respect our priuate only, but that doth giue it selfe into the common Treasure of mens prosperities.

This cause hath made me vndertake these paines. For though I am yet vnprofest in any particular place of charge, either in the Church or state, wherby I might imploy (my little) to more aduantage; yet my very being a Christian doth challenge from me the best performance I can, for the common good.

The reasons of my dedication are these. First, there is none of you to whom I owe not some respect of duty, but to you two Principals, principall respects; the whole kingdome being in debt to your labours, which God make prosperous to his glory, & for the honour

Dedicatory.

honour of (this our little world)
great Brittain. Again I did pur-
pose you a booke, which might
haue done some seruice to your
princely charge, and in whose
argument I did preesse to be
much more able then in this. That
being (for a time) stayed from
printing, by their autherity in the
State, that may command me, I
haue presumed with this (such as
it is) entreating you to giue it your
allowance of fauor, because I free-
ly cast it into the common Trea-
sure.

God make all your labours re-
spect the glory of his name, that
you may liue in the honour of his
seruice, and obtaine the reward of
faithfulnesse.

*Your worships in the double
bonds of duty and loue,*

CHRISTOPHER LEVER.

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The Preface to the Reader.



Christian Reader, the visible Church is compared to a Vineyard, God is the Maister of it, his Ministers are his labourers, his people his vines. Our great Maister God, giueth his entertainment to none but labourers; yet in this vineyard are both loyterers and lookers on. The true labourers are they, who in that sacred profession faithfully endeavour their best diligence. And these blessed ones, shall receiue from God, this happy sentence: It is well done, good & faithfull seruants, ye haue bene faithfull in little, I will make you rulers ouer much; enter ye into your Maisters ioy.

The loyterers are halfe labourers. These are like the Scribes and Pharisees, that sit in Moses seate, but walke not in his steps.

And

Mat. 25. 21.

23.

Mat. 23. 2.

The Preface.

Gen. 27.
23.

And their voice is Jacobs, but their hands are Esau's: their words are holy, but their workes are prophane, they can deliuer the doctrines of the Gospell, but not liue in the duties of the law. And to these will God be terrible in the day of tryall, & tell them, that though they haue cast out Diuels, and done wonders in his name; yet he will deny them for his, and bid them depart (because) they are workers of iniquity.

Mat. 7. 22.
23.

The lookers on are of two sorts, they are either nolentes, or non valentes. The first sort are such as can, but will not labour in their spirituall office; these are they that loue ease, and fat themselves with prosperity; and then (like Æsops hen) they are so fat they cannot lay; and like that rich foole in the Gospell, that said vnto his soule: Soule thou hast much goods layd vp for many yeares, liue at ease, eate, drink, and take thy pastime. But God will deride such folly, and tell them, that their life is but a dayes length. For at night their soules shall be taken from them, and then whose shall all those things be that they haue prouided?

Luk. 12. 19.

Verse 20.

The last and least worthy in Gods vineyard

to the Reader.

yard, are such as neither will nor can discharge the duties of their place. These idle Priests, are like idoll gods that represent those things which (indeede) they are not. And to these will Christ say, as in the parable of the mariage: Friends, how came ye in hither, which haue no wedding garment? And doublesse it cannot but be a very desperate presumption to undertake this charge without some conuenient proportion of sufficiencie. Now if any man aske me, how come these things thus to passe? I will answer with the Gospell: The enuious man hath done this. The Diuel that wretch, enuying the prosperity of the Gospell, hath sowne his tares among Gods wheat, which must grow up together, untill the day of the generall haruest.

Mat. 22. 12.

Mat. 13. 28.

Verse 30.

By this little of much, maiest thou understand (Christian Reader) in what fashion the world is now suted: the greater number of men, turning their eyes of care from God and Religion, to looke to things of this world, with affectation. But be thou perswaded, that what soeuer he be, of what estate, degree, or condition soeuer, that doth not respect God, and the common cause of religion

The Preface.

Iob. i. 14.

religion, more then his owne private, he may haply haue the name of a Christian; but doubtlesse he hath the marke of a reprobate, and God will both despise and iudge him in the generall day. For in this case, are men disposed as Iobs cattell were: His Oxen were plowing, and his Asses feeding. So the better sort of men do euer trauell the common cause, but the worse their owne particular onely, and therefore worthy a worse comparison then Iobs Asses. This knowledge haue I thought fit to giue thee by way of admonition, that thou mayst pittie the common cause, and be zealously affected in thy selfe with a desire of thy owne reformation. God succede thee in all thy works of holinesse; and may it be his pleasure, that these poore labours of mine may be some cause of thy reducing. Amen.

The



*The contents of the Chapters
contained in this booke.*

The first booke.

Of God. Chap. 1.

Of the creation of the world.

Chap. 2.

Of the Angels, their nature, their
fall. Chap. 3.

Of man his first beginning, & the
state of his innocence. Chap. 4.

Of the state of mans innocence be-
fore his fall. Chap. 5.

Of originall sinne, the fall and apo-
stacy of man. Chap. 6.

Of the moral law of God, the ten
commandements. Chap. 7.

Of the accusation of conscience.
Chap. 8.

The

The Contents.

The second booke.

Of the Gospell, the new couenant,
or the couenant of grace. Chap. 1.

Of Christ Iesus the summe of the
Gospell. Chap. 2.

Of repentance, the sorrow of the
soule for sinne. Chap. 3.

Of mortification. Chap. 4.

Of regeneration or new birth.
Chap. 5.

Of iustification. Chap. 6.

Of the temporary death; and of
the seuerall estates of saluation &
damnation. Chap. 7.

Of Gods glory. Chap. 8.

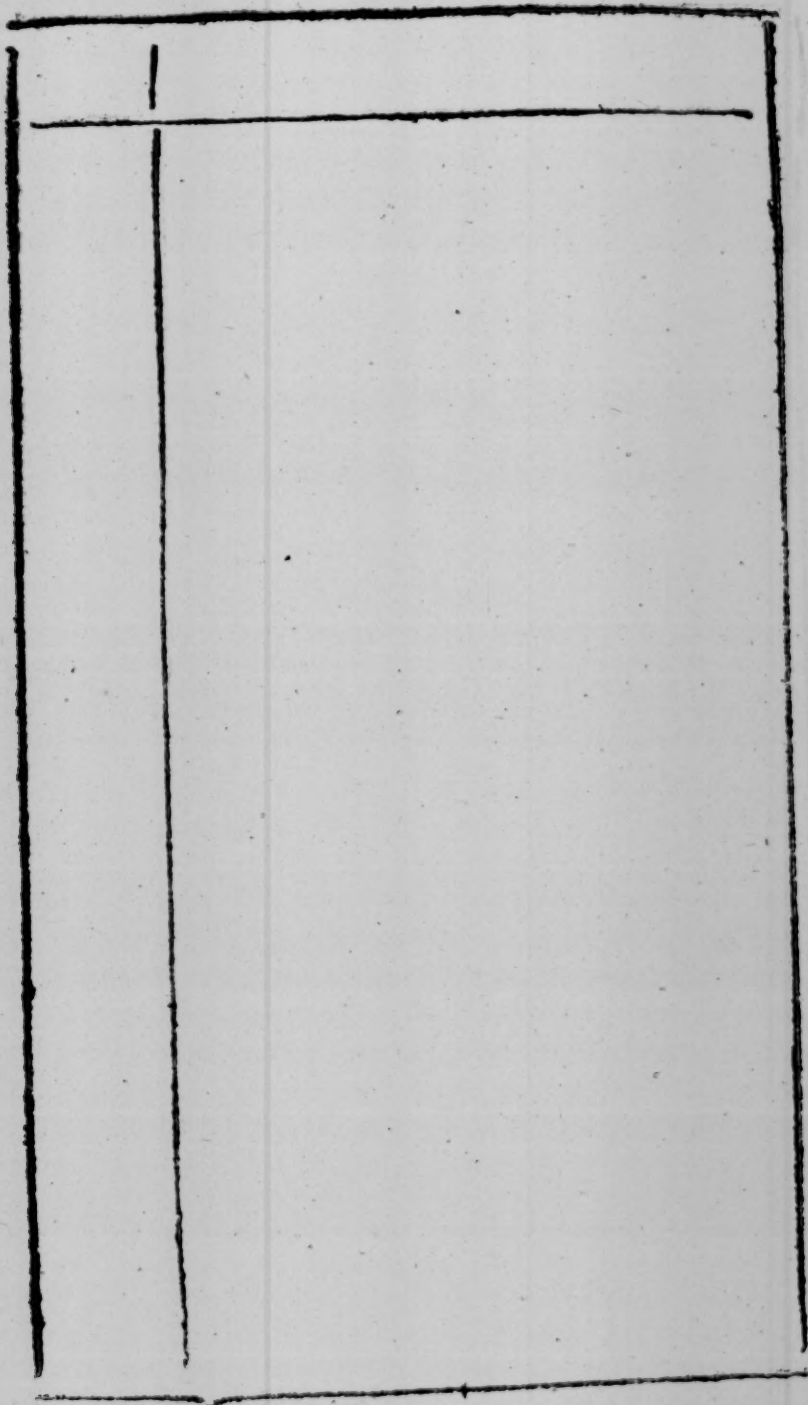


O happy life when vaine affections die,
And when our hearts can holy workes desire:
And when our soules with meditation flie
To God, who did them in our flesh inspire.
How base is earth to heauen that is aboue?
How vild we value all, when God we loue?

Potest miser dici, qui non potest esse.

Ser. 2da.







THE FIRST PART
of Diuine Direction, de-
claring the variable state of
man, from the time of his
creation, to the time of his
regeneration.

Of God. Chap. i.



When I first began to vnderstand of God, I had this imagination: that God was a general power, within whose circle all things are, without whom nothing; by whom all things were made, and to whom all men owe their service. This learning was taught me by the wisdom of my naturall soule, and by the common example of Christians: for all men acknowledge a God,

The generall know-
ledge of
God.

u

How to
know God
with vse.

To know
Gods na-
ture.

His attri-
butes.

The Trini-
ty.

and all Christians this duetie. This is the common knowledge, but not the profitable; more commendable in Philosophers then Christians; being without vse, without application. I haue therefore better endeouored my selfe, and studied to know God my God; to know him in his diuine nature, in the Trinitie of persons, and in their offices; for thus to know, and then to apprehend and apply, is saluation. To know God in his nature, we must know his attributes; all which may bee reduced to these two generalls, Iustice and Mercie: in all which we must consider him to be infinite; infinite in wisdom, infinite in fauour, infinite in power, infinite in time. The Trinitie is the distinction of persons without diuiding the substance or nature of God: the Father, Sonne, and holy Ghost, though they be three distinct in name, they are one in power, without diuision, without inequality. The Son begotten as ancient as the Father; the holy Ghost proceeding from both; equall with both; no prioritie in their omnipotencie,

tencie; but all of them being alike able in all things, alwaies conspiring one end without discord. This diuine mystery is the foundation of Christian religion, without which there is no faith, no saluation.

The foundation of Religion.

It is further necessarie to know the Trinitie in their seuerall offices; for though the Godhead be so vndeuided, as that no one person in the Trinitie doth worke without cooperation, the Father, Son & holy Ghost conspiring in euery act of euery seuerall person; yet in the wisdom of their owne decree, they haue determined to the seuerall persons of the Trinitie, seuerall executions of offices: wherein though the whole Trinitie conspire, yet some one person in the Trinitie hath the name of principall; therefore wee say, God the Father made the world, the Sonne redeemed it, the holy Ghost doth gouerne it. The creation of the world is ascribed to God the Father, yet he made the world, and the workes therein by his Word. This Word was God, the second person in the Trinitie;

The seuerall offices in the Trinitie.

The Trinitie conspire in euery work. The creator. The creation ascribed to God the Father. The Son and holy Ghost co-operating.

Redempti-
on atcri-
bed to
God the
Sonne,

The Fa-
ther & the
holy Ghost
coopera-
ting.
The holy
Ghost
doth go-
uerne the
world.

The Fa-
ther and
the Sonne
assisting.

One la-
bour, one
honour in
the Trini-
ty-

who did cooperate and worke with God in the creation. The holy Ghost also moued vpon the waters, to deuide the seas, & distinguish light; all of them ioyntlie and seuerally executing the decrees of their owne diuine counsell.

The worke of redemption is properly ascribed to Christ the second person, who descended his maiestie, and in his owne person came to make a conquest of Sinne, Hell, and Death. Yet in this most gracious worke, the Father & the holy Ghost were not absent, but gaue diuine assistance to our blessed sauiour Iesus. Christ when he ascended, left the holy Ghost to be a patrone to the Catholique Church, the which in all occasions doth support euery member of the same; yet the Father and the Son haue their hands of prouidence, at all times working with the holy Ghost in this diuine government. Therefore howsoeuer they haue seueral assignements, by themselves appointed, yet they all conspire in euery worke of holinesse, all of them participating one labour, one honour.

Thus

Thus to know God is needfull for euery soule that desireth happinesse, or that coueteth to haue part in the righteousnesse of Iesus Christ, without whom there is no saluation.

The vse.

God being then of a nature infinitely good, infinite great, it ought to moue in euery soule a double affection, loue and feare: to feare him because he can destroy: to loue him because hee will not. It ought also to prouoke all men to an imitation of God, that such to whom God hath giuen greatnesse, they vse it with the moderation of mercie, which onely is able to make the great good, and the honourable in place, honest of condition. For as GOD is, so good men, their soules are his images, and their actions, his imitations.

Againc, God is a power, distinguished in three persons; the power is not decided, euery person in the Trinitie, hauing the deitie equally and in iust comparison; all of them but one God,

The vse.

Men must
live in
Gods imi-
tation.

Vse 2.

Psa. 82. 6.

Such as
are meerly
politike, &
respect
greatnesse
without
goodnesse.

Mercy the
best prooffe
of good
nesse.

& euery person God, all of them conspiring the same ends from eternitie to eternitie. This ought, but is not the condition of men. Princes & the great on earth, are called Gods; these ought (like God) to combine themselues in holly action, and to bend their power against the enemies of God and man, sinne and the sinnefull; and not with implacable displeasure to destroy themselues, their estates with ciuill disagreements. For though God say, they are Gods, he saith, they shall die like men: and if euill men, they are then no gods, but diuels, enemies to God, enemies to the good. And as in the nature of God, mercie doth triumph and hath preheminance; so in all the godly there is a gracious pittie, with which they are most affected, and God himselfe best pleased.

Speciall application.

Speciall
applicati-
on.

When I had thus considered the nature of God, his omnipotency, his mer-
cie

cie and other attributes, it caused mee to question my own life, and search the records of my owne actions; whereby I vnderstood the truth of my miserie; that I was guiltie and deserued death and torment, & that the iustice of God would giue sentence against me. Then was the knowledge of Gods maiestic a terrour to me, I conceiued in my feare the very formes of his indignation, and I began to feele in my soule the very torment of condemnation; as if God had giuen sentence, & my soule in the sense of execution. In this astonishment I remembred mercie, and that God was so delighted in the vse thereof, as that he carefully watcheth cause and opportunitie to giue it. I did therefore acknowledge and submit my selfe to fauour; God did descend his greatnesse, accepted my acknowledgement, and gaue me the allowance of his mercie; then I reduced to memorie what my Sauour had done for the redemption of mankind, what he had promised the faithfull, what the penitent. I beleued, receiued strength,

This care
is euery
mans duty

Mans de-
fects.

The effects
of a guilty
conscience.

Mercy
giues hope
in greatest
extremi-
ties.

Acknow-
ledgement
most ne-
cessary.

The prom-
ises that
belong to
the faith-
ful & peni-
tent onely.

How to
vnderstand
the world.

How to
iudge of
good and
euill.

The bene-
fite of pa-
tience.

To loue &
hate.

and had my hope established; & grow-
ing bold with these encouragements, I
desired & obtained the Son of God to
restore me the spirit of God, to continue
me reſtored, reformed. Then could my
ſoule receiue content in diuine medita-
tions; then I could deſpise the profits of
earth, & the vaine pleasures of men; call
them, & eſteem them as dung, filthie,
& that maketh filthy. Then I could iuſt-
ly value the honours of this life, weigh
them with vanitie, and eſteeme them
lighter. Then I could diſcerne vertue in
pouertie, and holineſſe in a contempti-
ble degree of fortune. I could ſee the
patient beare their load with alacrity,
and ſecretly ſcorne at the baſe eſtimati-
on of earth. Thus a reformed iudge-
ment can teach to know & loue, know
and hate; let me loue, and be beloued
of God; let me hate, and be hated of
the world.

Of the creation of the world.

Chap. 2.

THe creation of the world hath beene the admiration of all men that knew not God, neither beleueed Scripture: the reason was because their vnderstandings (wanting diuine light) were not able to comprehend the knowledge of so high a secret. Therefore the Philosophers haue vainely and diuersly disagreed in their seuerall constructions of the beginning of the world, some denying that the world euer had beginning, but that it was deriued (by the power of nature) from all eternitie, and had eternall perpetuities. To maintaine which absurditie, they would demand how GOD made the world; what instruments hee vsed in the building of so wonderfull a frame, &c. Wherein may appeare their grosse misunderstanding of God his nature, that hee (like man) could not worke without the help of meanes

The creation.

The reason why the creation is not beleueed of the Infidels. The vaine opinions of Philosophers.

Their fond arguments. Epicures.

The answer.

All world-
ly things
subiect to
alteration.

The iudge-
ment of
Reason.

meanes and instruments : others more learned, more trew, concluded that of necessitie the world must haue beginning, and that there was a powre eternall, which made, moued, and gouerned all things, and that the world was not eternall: they had this sufficient argument, that the world did suffer detriment and decay in it selfe: the Elements had lost the puritie of their nature which they had in the beginning; the mouings of the spheares and celestiall bodies (which of all worldly things are most constant) had endured some alteration; so that nothing in the world but did suffer and change, which could not bee if it were eternall. This grounded reason did conuince the common opinion of the worlds eternity, and did preuaile with them that could not be perswaded but by the power of reason. This I write, not to perswade Christians, but Infidels and Epicures; that they, who deny the iudgement of diuinity, may be iudged by reason, and the wildome of nature; which alone is able to conuince all opposition

position. But to Christians I will onely write what God saith: for that may serue to informe and satisfie euery one that is faithfull. *Moses* the seruant, the witnesse of almighty God (being inspired by the holy Ghost) hath left recorded to all posterity, the manner of the creation of the world; to which authority (not onely my selfe) but euery faithful Christian doth confidently adhere, disclaiming all contradiction, all diuersitie.

How to satisfie and perswade christians. Gen. 1.

The Scripture able, and onely able to satisfie.

In the story of the creation, is principally considered the creator, God; & the creatures, the worke of Gods creation. In the creator is considered his power, his purpose: his power in being able by his Word to finish a worke of such admiration. His purpose (not that hee needed any thing that he had made, to supply any defect in his diuinity) but for the vse of a creature which afterwards he was to make, euen man; to whom hee gaue the heauens, the earth, and all the hoast of them for seruants, reseruing man for the seruice of himselfe onely. In the creatures is considered

A compendious understanding of the creation.

The world was made for man, and man for God.

The matter of the creation, nothing.

The order God observed.

The world mans house,

The severall dayes worke.

1 Light,

2 Heuven.

3 The separation of waters,

sidered their original or matter of their creation; and the order wherein they were created. This originall was nothing: for God created all things by the power of his word, without matter, there being nothing whereof to make any thing. The order obserued in the creation was, that God determining the world and the workes therein for the seruice of man, would (before he made man) store the world (mans house) with euery needful prouidence, that man (at the very instant of his being) might know himselfe to be in the fulnesse of Gods fauour; nothing wanting which might either administer to his pleasure or necessity. Againe, in the creatures themselves, God obserued a speciall order. First hee created light, without which the workes of his greatnesse had not bene visible. Secondly he created heauen, giuing that priority for the excellence and dignity of the place. Next he made a separation of the earth and waters, and gaue the earth a generation of all plants and trees bearing seed. Then hee placed

placed in the firmament the planets & fixed starres, the which serue not onely for light, and to distinguish seasons, but also (by their influence) for the generation and gouernement of liuing creatures. Then God furnished the two Elements of Water and Aire, with creatures of that kind. Last of all, hee stored the earth with the creatures which liue on that Element; and when hee had finished the creation of all things, hee then made man after his owne similitude, and gaue him the possession of the world, and the creatures he had made; giuing him interest in all, and power ouer all without exception. This knowledge of the creation, is necessary in the vnderstanding of euery Christian of carefull conscience; with which knowledge, the lesse learned may satisfie themselves, auoyding the curious search of such nice questions, as may distract the simple, & auaike not to saluation.

4 He stored the firmament.

5 Fish and Birds.

6 Creatures liuing vpon the earth.

When and how man was made.

The power God gaue him.

The still of curiosity.

The

The generall vse.

The vse.

The maine
interest of
all things
is in God.Mans po-
wer sinfull.
Secondly.

Note.

The pur-
pose of
Gods cre-
ating the
world.

The knowledge of the power of God, in creating the world doth admonish and remember all men: that seeing God created all things by the power of his word, therefore the maine interest, & principall claime to all things created, remaineth to God onely; he being the absolute owner without competitor; and that man hath onely the vse and communication of Gods creatures, and that only with condition and limitation of time. Secondly, it doth perswade a reuerence to the maiesty of God, & a feare of his displeasure: for that God, who is able by his word to create of nothing any thing, is able also by his word to destroy any thing, and make it nothing, or worse then nothing.

The purpose of the creation of the world by God, being for the vse and seruice of man, doth remember al men, that the measure of the loue of God to mankind, is infinite, who of his owne election

election, did please to make a creature of such noblenes, as to be called his resemblance & image; giuing him a soule of such diuine nature, as nothing but God can be more: for whose sake God made the world, and stored it with the plenty of all things which might be fit either for vse or ornament: all which God hath giuen man, onely requiring acknowledgement & thankfull seruice; which condition if a man performe, God will then a thousand fold double his fauours. And whereas these are but transitory and passable pleasures, God will make them eternall and vnexpressable both in number and worth: for he that proueth a faithfull seruant, God wil make him a sonne, and crowne him with the glory of his Saints, in the kingdom of glory, where there is a perpetuity of all happinesse.

Secondly the purpose of Gods creating the world, for the vse of man, doth admonish all men to vse the creatures of God with moderation and Christian iudgement; not to despise them, because they are Gods creatures, not to adore

The infinite measure of Gods loue.

Euery thing created, is either for vse or ornament.

God will make his seruants his sonnes.

Secondly.

How to vse Gods creatures.

dore them, because they are but creatures; but so to vse them, as they may supply that purpose for which God created them.

Thirdly.

All men
haue propriety in all
Gods creatures.

Note

God gaue
the world
to man
kind and
not to any
particular.

Thirdly, seeing God created the world for mankind, it doth remember vs not to appropriate the creatures of God to our owne priuate ends, but to communicate their vse with all such as shall need them: for God gaue not the world to *Adam* only, but to his posterity also: therefore euery man is lawfully interested in the enioying of Gods creatures, if by lawfull and allowable meanes hee can attaine them. A gaine if a Christian mans necessity require releefe and fauourable supportation, he hath a righteous claime to some part of the superfluous possession of others; and hee that shutteth vp his compassion against such necessity, is guilty of iniustice, and must answer the fault at the barre of death. For God he maketh his Sun to shine vpon all indifferently, & he hath giuen the world and the creatures therein to mankind generally, and not to one man, one fa-

mily

mily, or one kingdome. This may teach and iudge the mercilesse, who can see and not relieue the extremities of men, of Christian men.

Speciall application.

The meditation of this power, of this loue of God; in creating a world of creatures for the seruice of man, and seeing it hath pleased him to make me a reasonable soule, and a sharer of these infinite blessings; I haue aduised with my soule to declare my selfe in all dutifull demonstrations to my God; and to vse the creatures he hath giuen me, with that moderation hee hath commanded: I haue made a couenant with my soule, that I will not appropriate that to my priuate, which God hath made common. If God giue me abundance, I will open my liberality; I will giue as God doth, to all, but carefully to the wants of faithfull men. I will remember that what I haue I must vse, what I vse not I must bestow; lest

Speciall
applicati-
on.

We ought
not to ap-
propriate
that which
God hath
made com-
mon.

C

Gods

How to
imploy
Gods ta-
lents.

A holy life
is a conti-
nuall tra-
uell.

How to
ocasio an
holy medi-
tation.

Where to
repose our
hope.

Gods talents be without imployments, and so God discharge me of trust. If God giue me wisedome and knowledge more then others, I will not be silenced, I will not obscure the grace and gift of God, I will not deny God, I will not deny the world my seruice, but in whatsoeuer God shall inable me, in that I will be industrious. If I can do nothing of desert, or common profite, yet I will waste my howres in holy meditation. I haue vowed I will still trauell in holy exercise. When I cannot profite generally, I will pray generally. We are all the creatures of one God; the word of God gaue forme to euery creature : therefore euery thing that presents my eye, shall moue my holy meditations. When I behold the wonderfull frame of heauen, I shall reuise on the creation, and admire God his mercy, his maiesty. I shall remember the happinesse of heauen, and refresh my aduersitie with hopefull confidence. When I consider the earth, I shall remember the basenes of my beginning, what I was in sin, what I am

in grace. This shall teach me to deny my selfe, and wholly to depend on the fauour of God. When I see vnreasonable, noysome, or euill creatures, I shall haue cause of acknowldgement; for God might haue made me so, or worse. Lastly, when I shall see wicked men proud themselues in their vanities, I shall both pitty and glory; pitty the misery of their soules, & glory the fortune of my owne. And thus, with these and such meditations my soule shall breath content.

To deny
our selues,
is to gaine
our selues.

Pitty can
respect our
enemies.

*Of the Angels, their nature,
their fall.*

Chap. 3.



That the Angels were created, is most certaine: the time of their creation is not certaine, but doubtful, & diuersly beleued: many men spend their iudgements in coniectures; all such are more curious then wise,

The crea-
tion of
Angels is
supposed to
be the first
day of the
creation.

Not.

Ignorance
is better
then vn-
profitable
know-
ledge.
Gods de-
nying is a
forbid-
ding.

All neces-
sary know-
ledge to
saluation
is contai-
ned in the
Scripture.

because the truth thereof cannot certainly bee determined : neither if it could, were the knowledge thereof necessary, or materiall to saluation : for whatsoeuer knowledge is necessary for the happinesse of our soules, is by God himselfe taught in the testimony of holy Scriptures. This knowledge of the time of the creation of Angels, being not taught by God, doth make the search thereof vnprofitable, vnlawfull : for God doth nothing at peradventure, but all things in iudgement, and with the aduice of his diuine wisdom. God then hauing denyed this knowledge, doth forbid the search of this vnknowne, vnprofitable knowledge. That which I desire to know, which I desire to teach, is contained in the testimony of holy Scripture ; the which denying me this knowledge of the creation of Angels, I forbear to search the knowledge of Gods secrets ; and be content rather to be thought ignorant, then audaciously bold with forbidden knowledge.

That which is needful to be knowne

of

of Angels, is their nature, their office. In their nature must be considered what they are in substance, what in quality. Their substance is of the nature of our soules; pure and spirituall, eternall (in respect of ending) and without corruption. In their quality is considered their power; being at all times, and vpon all occasions able for the execution of Gods service. Their office is, that they are Gods messengers; their employment is either in iudgements or mercies. This *compendium* is the knowledge of them all in generall before the fall and apostacy of Angels; all of them, the Angels and those that now are Diuels, being at their first creation, of one quality, one power, and one excellence of nature. After the fall of Angels, who for their vnsupportable pride, were cast from the presence of God into eternall darknesse & damnation, the Angels deuided themselves. The better part, keeping their first estate, kept their entertainment with God, and continued his fauour and seruice. The worse deuiding themselves

The nature, the office of Angels. The nature of their substance. Their quality. Power. Their office.

The good and euill Angels were all created in one nature.

How the Angels were deuided from the Diuels.

What the
Diuels la-
bour.

The care
of good
Angels.

The full
opposition
of the
good and
euill An-
gels.

selues, left the seruice of God, and the fellowship of good Angels, bend their whole endeouour against God, against his blessed Angels, and against the Saints that loue and serue him. This apostacie and diuision of Angels, hath diuided thē in their natures & in their offices; the good Angels euer labouring the good of men; the euill Angels to hinder and preuent the goodnesse of God and good Angels; labouring by all meanes to bring mankinde to their owne condemnation. In their offices likewise they disagree: for God doth commonly imploy his good Angels in his workes of mercy, and favourable protection. The Diuels he imployeth in his iudgements, and corrections; not that he needeth their seruice, but that he forceth them against their wils to his obedience. These feuerall imployments of the good and euill Angels, are not alwayes of necessity, though very common: for God doth often make his good Angels destroy and inflict vengeance: and the Diuels he can vse in his workes of greatest

test mercy. And this the diuels do not with consent, but are either forced by the vnresistable power of God, or else they deceiue themselues in the end of their owne workings; God making that which they intend for euill, to reach an end farre beyond, and contrary to their expectation and purpose.

There is this difference also in the executions of their seuerall offices; the good Angels haue both liberty and pleasure in the seruice of almighty God; and they labour with content & alacrity. The diuels haue neither liberty nor pleasure, but being fettered with limitations cannot doe what they would, but what they are onely licenced. The Angels are Gods seruants, the diuels are his slaues; both labour in his worke, but with great inequality. Now to proue the substance of this doctrine by the testimony of Scripture, I might enlarge my selfe with the number of authorities; the which because they are frequent, I will produce onely some few, such as may satisfie doubt. In the 104. Psalme the Prophet admi-

God can apply the Diuels in the worke of his own glory.

In his workes of mercy.

The difference in the liberty of good & euill Angels.

And as good and euill Angels, so good and euill men.

Psa. 104. 4

Heb. 1. 6.

Heb. 1. 7.

Verse 14.

ring and praising God for his wonderfull creating and gouerning the world, in the fourth vers, he saith: *God made the spirits* (that is the Angels) *Messengers, and a flaming fire his Ministers.* This verse is againe alledged by the author to the *Hebrewes* ; who to proue the preheminence of the Sonne of God, saith : that *all the Angels worship him*, and proueth by the testimony of the Prophet *Dauid*, that Angels are but *Messengers*, or *Ministers*; and that they are of a substance like fire or pure aire. By which testimony is proued both the nature & the office of Angels; their nature, that they are spirits like fire; their office that they are Ministers or Messengers. Their office is againe repeated in the 14 verse: *Are they not all ministring Spirits, sent faorth to minister for their sakes which shall bee heires of saluation:* by which is declared the purpose of their ministration and seruice: that is, for the benefite of Gods elect, both to preuent the enemy, and to further them in their holy exercise. To proue the power of Angels, wee may remember what God by an Angel

gell did for the *Israelites* in *Egypt*; what he did when he brought them out by an Angell. God destroyed of *Saneheribs* host in one night 185000. An Angell preferued *Daniel* from the Lyons; deliuered the Apostles out of prison; the three children from the fornace; the Scripture is full of the demonstrations of their powerfull acts, God working his admirable effects by the seruce of his Angels. Againe, if we reduce to memory the most memorable of all Gods mercies, we shall find that in the execution, his Angels are either Ministers or messengers, and often both. To omit all other particulars, that most worthy, most meritorious and happy; the redemption of mankind by the birth, and by the death of Iesus Christ; were not the Angels continuall workers in that ministration? God sent his Angell *Gabriel* to bring the first newes thereof to the most blessed virgin *Mary*. Secondly, as soone as Christ was borne of the virgin, the holy Angel did publish and preach it to the Shepherds; multitudes of heauenly soldiers

Exod. 14.
2 King. 19.
35.
Dan. 6. 16
Acts. 12. 7
Dan. 3. 23.

Luk. 2. 26.
&c.
Luk. 2. 9.
Luk. 2. 13.

Luk. 4. 10.
11.

Luk. 22. 43
44.

Luk. 24. 4.

Acts. 1. 10
11.

The gracious disposition of good Angels.

Luk. 15. 7.
10.

ers, praising and magnifying God so great a benefite. How often did the Angels visite and comfort our Sauour. The Diuell could acknowledge that God had giuen his Angels charge to provide, that his Sonne should not hurt his foot (that is) should not perish in the least particular. Christ being in his agony vpon the mount, there appeared an Angell to him, comforting him. At his resurrection the Angels attend and are the first publishers of that blessed newes. Lastly, at his ascension the holy Angels attend to bring him to the bosome of his Father; comforting the Apostles with the promise of his returne. Thus we see by testimony of Scripture, what the Angels are, what their office is, and how they are affected; of so gracious a disposition, & so inclinable to the good of men, that *they haue ioy and consolation in heauen among themselves at the conversion of a sinner.* Therefore in all respects of noblenesse and excellency, they are the most soueraigne of all creatures, whom God hath ordained

to be continuall waiters in his holy presence.

It is by many doubted, by some demanded, whether men may not lawfully implore the fauour and assistance of Angels: for in their reasons it doth seeme equall; that seing God hath giuen his Angels the charge of his elect, & hath made them *ministring Spirits*, for their sakes which shall be heires of salvation; that therefore they implore their gracious protection, giue some acknowledgement of thanks to the holy Angels, by whom they haue helpe & supportation, in the passage of their Christian pilgrimage. To answer this, there is a double doubt to be resolued. First, I doubt whether euery faithfull christian man & woman haue one particular Angel assigned them, and whether that Angell be at all times continually present. Secondly, whether the Angels of God not present, can heare the prayers of men directed to them. The first, that euery man hath his Angell assigned him, was neuer yet substantially proued: and that Angels absent

A question.

Heb. i. 14.
The Angels haue a charge of holy men.

The answer.
First,

Secondly.
These doubts cannot be satisfied.

We must
not take
from God
to giue his
Angels.

Gen. 48. 16

An answer
to an obie-
ction.

God giues
his speciall
fauour to
speciall &
choice par-
ticulars.

Quere.

sent should be able to heare our prayers present, is dangerous to acknowledge, lest therby we take diuinity from God, and giue it to his Angels. And where as they reinforce this argument with some examples in the Scripture, as in the 48 of *Genesis*, the 16 verse, where *Iacob* blessing the sonnes of *Ioseph*, saith: *The Angell which hath deliuered me from all euill, blesse the children, &c.* It is answered, that by Angel, *Iacob* here vnderstandeth God. Againe, if the words will not beare that construction, but that it must be granted to be an Angel, the messenger or Minister of almighty God; it is not therefore granted, that euery Christian hath the like degree of fauour as *Iacob* had; he being a speciall select, by whom God would declare himselfe to be wonderfull, giuing him extraordinary degrees of fauour, and extraordinary protection. Therefore the Angel of God did oftentimes assist him, both in his griefe and hopes; the Angell presenting himselfe to *Iacob* in a visible forme, and *Iacob* wrastring with the Angel, the which

which familiarity hath not bene granted but to some choyce particulars onely. And *Jacob* doth not direct his praier to the Angel, but to God, that the Angel might protect his grandchildren; & in praying for this extraordinary blessing for his children, he doth not conclude that therefore every Christian man hath the like extraordinary favour. They are therefore dangerously deceived, who for giuing the holy Angels their demonstrations of thanks, giue them adoration and diuine worship; and so coueting to please, displease the holy Angels that attend them.

This is one extremity; there is another, and that is a remissnesse; when men acknowledge no reuerence, no respect to the dignity of holy angels. The holy men of all ages at the sight of an Angel would vse extraordinary respect of humility & reuerence. *Abraham* he bowed himself in reuerence to the ground and called the Angel Lord: so likewise in the example of all the godly. And though men object that in these times the Angels do not present themselves

We may pray to God for the protection of Angels, but not to the angels for Gods protection.

Another extremity.

A reuerence due to holy Angels.
Gen. 18. 2.
3.

Objection.

Answer.

The Angels often
present
with vs in
their spiri-
tuall na-
ture,

1 Co^s. II.
10.

selues (as in the old world) in visible formes; and therefore they need no reuerence, there being no knowledge of their presence. I answer, that though they appeare not in formes, yet they are notwithstanding, often present in their spirituall natures; which though our corporall eyes cannot discern, yet a spirituall iudgement and holy meditation will remember vs. And this is answerable to the iudgement of *Saint Paul*, who would haue men and women vse decency and respect, euen because of the Angels. *Therefore* (saith he) *ought a woman to haue power on her head* (that is to be couered) *because of the Angels*: for if there be a duty of reuerence to men, with whom we conuerse, there is doubtlesse a reuerence also due to the holy Angels that conuerse with vs.

The generall vse.

This doctrine of the creation, the nature, the power, and the office of Angels, doth admonish and remember all

men

men to make these and such like profitable vses.

First, it doth remember vs the mighty power of God, and that in a double respect. First, in being able by the power of his word to create a creature of that excellence and power of nature; in nature excellent, in number infinite. Secondly, in being serued and attended by this infinite number of powerfull creatures, one whereof is able (if God please to command) to destroy the world and all the generations on earth. God then being of such infinite power in himselfe, in his seruants the Angels; it ought iustly to moue all men to a reuerence of so great a Maiesty; and to a feare to prouoke a power so able and infinite. Againe, the apostasy of those Angels that fell from their obedience, and first state of happinesse, doth admonish all men, that seeing the Angels, of such power, of such excellence, and so neare God in his fauour, in his presence, were tempted to fall from so great happinesse; that no man therefore be secure or presume in the con-

Vse 1.
The Angels are witnesses of Gods power.

God attended by Angels.

The second vse.

The fall of Angels doth disswade security and presumption,

2 Pet. 2. 4.
6.

Their dam-
nation doth
conclude
the dam-
nation of
euill men.
Verse 11.

The third
vse,

Christ did
restore the
falling
man, not
the falling
Angels.

confidence of his owne trust; but day-
ly to begge, and wholly to rely vpon
the mercy and prouidence of G O D,
without whom there is no safety, no
security. The greatest power in the
world being but weaknesse without the
strength of his supportation. Second-
ly, (as Saint *Peter* saith:) *If God spare*
not the Angels that had sinned; but cast
them downe into hell, and deliuered them
into chaines of darknesse, to bee kept vnto
damnation : neither will he spare the
transgressions of men, that of know-
ledge and purpose offend him. For the
Angels are greater then men, both in
power and might; if God then spare
not the better, he will not spare the
worse, but cast them likewise into
chaines of darknesse to be kept vnto
damnation. Againe, though the An-
gels were of this excellence and
dignity of nature, and though many of
them did fall from their state of inno-
cence, as *Adam* afterwards did; yet the
redeemer of the world *Christ Iesus*
did not vouchsafe to take their nature
and redeeme them, but left them in the
iudgement.

iudgement of condemnation; vnder-
taking and finishing the worke of re-
demption for men and not for An-
gels. And this ought to prouoke all
men to a zealous affection of loue to-
wards God, who gaue his onely begot-
ten, his onely beloued Sonne for the
redemption of men, preferring them in
his loue before the Angels that had of-
fended. Lastly, in that the Angels of
God are commonly present with Chri-
stian men in their spirituall natures, be-
ing sent of God *to minister for their sakes*
that shall be heires of saluation; It doth
remember vs first, the wonderfull loue
of God to mankind, in being content
that his choyce seruants the Angels,
that waite in his presence, neare the
person of his maiesty, should be im-
ployed about men, in the seruice of
their saluation. Secondly, it ought to
moue men to a precise reuerence, in
the common behauiour of their liues;
that they forbear not onely the com-
mitting of grosse and capitall sinnes,
but all vnseemlineffe both of words and
actions, (as Saint Paul saith) for the

Heb. 2. 16,
17. 18.

The fourth
vle.

Heb. 1. 14.

Secondly.
A respect
due to the
reuerence
of holy
Angels.

D reue.

1 Cor. II.
I. 1.

Note.

reuerence of Angels. For as Diuels are banished from the possessed, by prayer, and holy exercise; so the good Angels then leaue our company, when we delight in wicked or vnseemely behauiour.

Speciall application.

Speciall
applicati-
on.

To repose
in God is
assuance
of safety.

This knowledge of the mercy, of the power of God in creating the Angels, and appointing them to minister to all the children of grace, shall bind me in the most assured bonds of duty. and thankfull acknowledgement to my God. I will also confidently repose in the trust of Gods prouidence; being assured that himselfe, that his holy Spirit, that his Angels are my supporters. I will neuer despairingly feare the euill of men, of Diuels, or what euill power soeuer; because I know whose I am, and in whose company. I will reforme the errours of my life, and watch my behauiour, I will endeauour to auoide both sinne and vnseemelincesse in all my

my

my actions; that thy holy Angels may loue and not loath my fellowship; I will so endeavour that my conscience may assure me I am thine, appointed to saluation; and therefore in the protection of Angels I shall also receiue content, and a pleasure vnexpressable; that thy holy Angels haue ioy in heauen at the newes of my saluation. Holy and blessed spirits, they are so delighted with the vse of mercy, as that they reioyce and congratulate the prosperity of men. O my God I will acknowledge thy greatnesse, and thy goodnesse in the creation of Angels; I will damne their infidelity that beleue it not; thou hast sayd it, who dare question it? I will therefore beleue it, acknowledge thy power, praise thy mercy, and (with reuerence) remember the office and ministration of thy holy Angels.

Heb. 1.14

Luk. 15.7.

The Sadducees deny that there are Angels

Of Man his first beginning, and the state of his Innocence.

Chap. 4.



When God had created the world, and had giuen being and proportion to all creatures saue man; that hee might conclude his labour

Man the most excellent of Gods worke.

First.

Gen. 1. 26.

Secondly.

Gen. 2. 7.

Thirdly.

with a work of extraordinary admiration, he then made man, giuing him the possession of the world he had created. In this work of God there are these considerations. First, the aduice & deliberation of the Trinity, in determining this worke: God sayd, *Let vs make man, &c.* Secondly, God made man of a preexistent matter, not creating him of nothing as he did the other creatures: *The Lord God also made man of the dust of the ground, &c.* Thirdly, man

was

was made in the image of God, and according to his likenesse. *Gen. I. 26. Let vs make man in our image, and according to our likenesse.* Fourthly, the rule and gouernement God gaue man ouer all creatures; giuing him liberty ouer all, to vse them in their kind with moderation: *And let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth. vers. 26.* Fifthly, is to be considered, the end of mans creation; which is for the glory and honour of God that made him: *Euery one shall bee called by my name; for I created him for my glory, formed him and made him.* These particulars are most materiall, and of nearest consideration in the creation of man; and because of their importance, I will somewhat dilate vpon euery particular. First, of the aduice and deliberation God vsed when he formed man: God said, *Let vs make man.* When he created the world, and the workes therein, he sayd, *Let there be,* and there were; but when he commeth to make

Fourthly.

Gen. I. 26.

Fifthly.

Isay. 43. 7.

Gen. I. 26.

The difference God made between man and his other creatures.

Note.

A supposed reason of Gods secret will.

man, he saith, *Let vs make*, by which he putteth a difference betwixt man and euery other creature, that as man should excell all other in the excellence of his nature, and in the purpose of his end; so God would honour him aboue all, in the manner of his creation. *Let vs*, that is, the three persons in the Trinity, the Father, Son, and holy Ghost; the which at the making of man, are personally vnderstood; at the creating of the world, they are not personally, but generally vnderstood, in the vnity of their Godhead. For so I vnderstand the words of Gods creating, *Let there be*, to be meant by the Godhead indiuisible; the words, *Let vs make*, to be meant by the persons distinguished. And though no man can be able to giue a reason of the secret will of God, yet this may be imagined, that seeing the world and all the creatures therein (saue man) haue only a generall respect to the honor of God, & therefore were they by the generall power of Gods diuinity created: but man (being determined in the councell of God) that he

he should be an occasion that the whole Trinity should haue diuine exercise in the gouernment of his life; and euery one in their seuerall assignements, as should please themselues to appoint: therefore God (in the Trinity of persons) made man, because afterwardes in the Trinity of persons he was to gouerne him. God he gaue man a law, which he being not able to keepe, did condemne him. Christ the second person, moderateth the law, & giueth the Gospell, promising saluation to all that will belecue. The holy Ghost he moueth in the hearts of Gods elect, and giueth grace to apprehend by faith, the meanes of saluation. Thus are they personally busied in the gouernement and preferuation of man; thus were they personally at his creation

The second consideration, is the matter of mans creation. And this in a double respect is considerable, in the person of God; first, God when he formed other creatures, he required no matter, but gaue them being by his

D 4

word.

The Trinity haue diuine exercise in the gouernment of man.

God the Father gaue man a law. Christ moderateth the law, and giueth the Gospell. The holy Ghost moueth grace

The matter of mans creation. The difference God made in the creation betweene man and all other creatures.

The reason why
God made
man of a
preexistent
matter.
Secondly,

The naturall
pride
of flesh.

The forme
of man
his soule,

x

word. But when he formed man, he first prepared his matter, then gaue the forme, and created man. Wherein God doth vse a double care, a double diligence; not that he could not create man of nothing as he had the rest of his creatures, but he did it in the wisdom of his diuinity, for respect and causefull consideration. First, to expresse his double, or rather his manifold affection to that creature. Secondly, to prevent the proude imagination, man might haue of the noblenesse of his nature; it being yet in the pride of our flesh to boast our descent, and to deriue our families from antiquity and greatnesse.

The third consideration is the distinguishing forme of man, his reasonable soule, whereby God doth distinguish him from all the creatures of earth, giuing him reason and discourse to inable him for the gouernement of the world. This is considerable in these respects. First, the order God obserued in the creation: God first made the world, afterwards he made man, and

and gaue him the possession. So when he made man, he first framed the body, then formed the soule. He made not the body and soule at one instant, but in their times and in order : for when he had made the house, he then put in the tenant, & not before. Secondly is considered the excellence of the nature of our soules. For God neither made nor created our soule, but inspired it by the vertue of his diuinity. *Gen. 2.7. The Lord God also made man of the dust of the ground, their is the matter of his body. And breathed in his face the breath of life :* there was the nature & excellence of his soule; being the breath of almighty God, diuine, spirituall, and eternall. *And the man was (then) a liuing soule :* for before God inspired the soule, was man onely framed and not formed; his reasonable soule being that which doth distinguish him from all other creatures, being (in respect of his soule) the nearest resemblance to Gods diuinity. For so God determining his creation, saith : *Let vs make man in our own image, according to our likenesse.* Mans soule

The order
God vsed
at the making of
man.

The nature of our
soules.
Gen. 2.7.

The soule
is the distinguishing
forme of man.

Gen. 1.26.
Man is
Gods image in
respect of
his reasonable soule

Fourthly.

Gen. I. 26.

With what
cautions
God gaue
man go-
uerne-
ment.

Pfal. 24. 1.

Secondly.

The gene-
rall descent
of power
deriued
vpon all.

Gen. I. 27.

soule, being (in respect of reason & eternity) a resemblance of Gods diuinity.

The fourth consideration, is the rule and gouernement God gaue man ouer all creatures. *Gen. I. 26. And let them rule ouer the fish of the seas &c.* First, it is considered, that God by giuing man this authority, doth not disinable himselfe of the gouernment of his owne creatures, but doth reserue to himselfe the soueraigne regality; giuing man a stewardship, and superintendance onely. *The earth (saith holy Dauid) is the Lords, and all that is therein, the round world, and they that dwell therein* Secondly, in that it is sayd, *God gaue them rule, &c.* there is a double consideration. First, that God communicateth his power to mankind in generall, not to this or that particular. For God speaketh in the plurall number, *He gaue them*, and not him power &c. So that the power is deriued vpon all, and not vpon one, or any number of certaine particulars. Againe, these word, he gaue them, haue relation to the words, he created them. *Gen. I. 27. God created the man in his*

his image, in the image of God created he him, he created them male and female. So when he gaue man the gouernment of the world, he saith, *He gaue them*, that is, the man & the woman : for as God did not deuide them in their natures, so he would not deuide them in the vse and gouernment of his creatures, but whatsoeuer is lawfull to the one, is lawfull to the other; both of them hauing equall and indifferent power in the vse of Gods creatures.

The man & women had a like authority in Gods creatures.

Lastly is considered, the end of mans creation, which is, that God may be glorified in the seruice of so noble a creature. *Isay. 43. 7. I created him for my glory, formed him and made him.* God is glorified or honoured in a double respect. First, in acknowledgements. Secondly, in personal seruice. In acknowledgements, when men haue a thankfull remembrance of Gods mercy in the creation, and in the redemption of mankind. This acknowledgement is declared in the meditations, prayers, thanksgiuings, and reuerence of holy men, to the name, the memory,

Fifely.
The end of mans creation.
Isay. 43. 7.

Note.

How we should declare our thanks to God.

Exod. 15. 2.

mory, and the maieſty of God. In the 15. of *Exodus*, the ſecond verſe, *Moses* acknowledging Gods mercy in their deliuerance, ſaith: *The Lord is my ſtrength and praiſe, and he is become my ſaluation; he is my God, and I will prepare him a tabernacle; he is my fathers God, and I will exalt (or honor) him.* And the Prophet *Dauid* hath it common in his holy meditations, that he will honour God in his acknowledgements; and condemneth the hypocriſie of euill men, that honour God with their lips, and haue their hearts farre from him. And Saint *Paul* in the heate of his zealous affection, calleth this glory his reioycing, and diſclaimeth euery other obieſt of glory, but Ieſus Chriſt, and him crucified.

Secondly, God is honoured in the perſonall ſeruices of men; and that is when they carefully trauell in the exerciſe of ſuch Chriſtian duties, as he hath commanded. This hath relation to that conditionall propoſition of our Sauiour Chriſt: *If you loue me, keepe my cōmandements.* For if we neither keepe nor endeauour to keepe his cōmandements,

Gal. 6. 14.
Secondly.How we
ſhould
glorifie
God in
perſonall
ſeruice.

ments, we loue not; and whom we loue not, we cannot honour. And as Christ faith of himselfe, The workes which I do, beare witnesse of me, &c. So the endeouours of our liues, witnesse what we are, and whether we honour God, and loue him or not. These fiue particulars, are the maine considerations to be regarded in the creating of man. In the creator is remembred his deliberation, *Let vs*: in the creation, the matter and the forme; the matter *earth*, the forme *Gods breath*. In the creature, his rule, his end: his rule, he was *Steward*, and superintendent Lord ouer all: his end, the glory and seruice of his creator God.

Our affi-
ons witness
our affecti-
ons.

A compen-
dium of
the chap-
ter.

The generall vse.

The generall vse of this doctrine, is a general acknowledgement of duty that all men owe to God their creator, who (of his owne accord) hath bene pleased to make man so noble a creature, of so base a matter; to endow him with a soule

The vse.

Man made
noble out
of basenesse

Note.

The reprobate onely are careless in the state of their salvation.

What he gaineth that leecheth Gods fauour.

soule so neare the nature of his diuinity, to giue him such rule, to ordaine him such an end, equall to the honour of Angels, equall to their happinesse. This may remember all men what God hath done for them, what God doth expect from them. It may remember all, what they were, what they are, what they shall be, what they should be. This knowledge may both remember and admonish; it will also preuaile in all their hearts that haue the least mouings of Gods holy Spirit in them. For he that knoweth this, considereth it, and is not moued, doth declare against himselfe, and doth iudge himselfe to be reprobate, who sayling in the purpose of a Christian life, doth not onely disinherit himselfe of Gods gift, which is earth, but of heaven, which hee would giue; and doth by that act of disobedience, both depriue himselfe of Gods fauour (which is happinesse) and purchase to himselfe a state of damnation, infinite in time, infinite in torment. Secondly, seeing man was made of so base a matter, of
the

the dust of the ground, the basest part of the basest element, it doth disgrace the pride and ambitious spirits of men, who vaunt themselves in the noblenes of their descent, or in the prosperity of their fortunes. For God hath given one and the same beginning to all men; the honourable and the base, the rich and the poore, being all deriued from one first matter, a matter so base, as nothing could be more, being the refuse & of-scurings of the earth; which all of vs were in our first matter, before our creation; which all of vs shall be in our graues, where we shal al be reduced and brought backe to our first matter. This being considered, how vaine a folly is it for men to proude themselves in their prosperities, and disgracefully to repute men for their difference of fortune? for the best man is but base earth, and the basest man is created in Gods image; all of one nature, and in one office, and all to one end ordained. Therefore in a Christian iudgement there is no difference of men, but the difference of good & bad. And this

The disgrace of ambitious and aspiring spirits.

Gen 3, 19

Pride the vaineest folly in mans nature.

What the
true difference
of
men is

The difference
of
grace and
fortune.

this inequality is not in their nature, but in the corruption and defect of nature. And the safest way to esteeme men, is to compare them in their gifts of grace, and not of fortune. For (with God) the least spirit of grace, though in the lowest degree of fortune, doth out-value, and is able to disgrace the greatest state in the world (if not gracious.)

Speciall application.

Applicati-
on.

1 Cor. 3. 17
A reformed
revelation.

This knowledge of my creation, shall resolue me in my dutifull obedience to God; that seeing his hands haue fashioned me, & that his mercy hath made my body a Temple or a Sanctuary for his holy Spirit to dwell in, therefore I will carefully keepe this body, this temple, from the filth of sinne; and endeavour my selfe in such holy exercise, that my soule may haue the perpetuall fellowship of the holy Ghost, without which, there is no happinesse, no saluation: I will refraine to company with the leprosie of sinne, lest I

runne

runne into their danger, and defile my body, this temple with diseased company. I will hate the imitation of mens vices, I will not bee tempted with their fellowship; because I know that when I prophane my body, the temple of the holy Ghost, I shall banish that sweete society, frustrate my hope, and wound the quiet of my conscience. (O my God) of base earth thou madest me a noble creature; I had no life, no soule before thou inspired it, thou gauest me reason and vnderstanding to inable me for thy diuine seruice; thou hast ordained me thy seruant; thou hast giuen me entertaiment: continue me (I beseech thee) in this seruice; let my soule, let my body, let euery power, let euery part thereof, haue their employments: I desire no change, I was thine from the beginning, continue me for euer. Thy selfe (O my God) inspired my soule, it is thy breath, and therefore precious, it was thine before I had it, helpe me to keepe it in the time and in the danger of my pilgrimage: and when thou

E

shalt

Holy bodies Gods Temple.

God that gaue grace can onely continue it.

What our soule is.

How and
whereto
repose our
confidence.

A needfull
care.

shalt call it home, I will gladly breath it backe; for with thee there is onely safety; with thee there is happinesse without time, without measure. In the meane time keepe me from the danger of leessing; let me walke in the directions of thy holy Spirit. I am not able to moue my selfe in an holy course; if thy hand leade not, I shall either faint or wander; O keepe me from both; that I may trauell the passage of my life with alacrity and spirituall profite; that this earth, this body of earth may passe to his graue in hope, and that this breath, this soule may returne from whence it came, with confidence. This is the happinesse for which I will only endeavour, for which I will alway pray (O my God) thou hast made me resolute.

Of

Of the state of Mans Innocence before his fall.

Chap. 5.



I H A T man was created good, holy, and innocent, is euident by the testimony of Scripture, neither is it doubted of the Christian world to whom I write. Therefore I shall lesse need to trauell in the search of authorities, neither spend time and words to proue a generall grant. For when God had ended the worke of his creation, the holy Ghost saith, that *he viewed all that he had made, and lo it was vry good.* For God being the father, and fountaine of goodnesse, it was not possible that any thing that was euill should be deriued from him; but like himselte, so his worke was perfectly good; no blemish, no defect. It is therefore generally to be beleeued, that

Man created innocent.

Gen. 1. 31.

Nothing but good can be deriued from God.

*Eccles. 15.
14. 15.*

Free will.

*The evil
natures of
men.*

*Adams co-
dition in
the state of
his inno-
cence.*

First.

Adam at his first creation was holy and innocent; no defect of nature, no corruption of sinne: and that God gaue him the libertie of free will, and power (if so he would) to continue his estate of happinesse. From this doctrine of the free will of man before his fall, hath risen much controuersie, and strife of words, the knowledge whereof is more dangerous then profitable in the vnderstandings of the simple and vnlearned; all men being naturally desirous to know or seeme to know those intricate and nice questions, and few that haue sufficient wisdom either to deliuer or iudge them. I will therefore sparingly deliuer my iudgement.

Adam in the state of his innocence, had this condition of happinesse; First, he was in the full fauor of God, a ioy vnexpressable. Secondly, he had the world & the creatures therein for his vse and pleasure; all which then were perfectly good. Thirdly, he had power giuen him of God to continue this happines to himselfe & his posterity for euer. The first, that he enioied the full fauor of

of God, is proued in the prooffe of the second and third; for the gifts both temporall and spirituall which God gaue him, do well declare the infinite measure of Gods loue to him: God giuing him all that was created, and more then was created; a diuine soule, and with that such induments of grace, as made him a creature most excellent and happy. For the second, that God gaue him the possession of the world, both for his vse and pleasure, is already proued. Yet more, God for an extraordinary demonstration of his fauour, *planted a garden in Eden*, of admirable variety, both for vse and ornament:

For out of the ground made the Lord God to grow euery tree pleasant to the sight (that was for ornament,) and good for meate (that was for vse,) the tree of life also in the midst of the garden, and the tree of knowledge of good and euill.

These were there both for the beauty of the place, and for the tryall of mans obedience. And God gaue *Adam* liberty to eate thereof (freely) of euery tree in the garden; onely prohibi-

Adam rich in spiritual and temporall blessings.

Secondly.

Gen. 2. 8. v

Vers 9.

Adam had all things needfull both for vse and ornament.

Adams liberty and restraint.

Gen. 2. 18.

Verse 10.

Verse. 22.

The degrees of
Gods fa-
uour to A-
dam.Free will
in Adam
before his
fall.

ting him to taste of the tree of knowledge. These benefites, this bounty was large; yet doth God still enlarge himselfe in his fauour to *Adam*, and deuifeth to make him an helpe fit for him; for he said, *It is not good for man to be alone*: As if God did labour his inuention to deuise for the good, and for the helpe of man. Therefore *he caused all the creatures to come before Adam*; but among them all he found not an helpe meet for him. Then God made woman, and gaue her for the consolation of man. Thus did God deriue his blessings by degrees vpon man, stil enlarging the measure of his bounty and goodnes towards him. So as there wanted nothing, which in the wisdom of God was thought fit for mans prosperity. Lastly, to all these fauours, God yet giueth one, more then all; and that was a free will and power in himselfe to deriue these infinite blessings vpon himselfe and his posterity for euer; no mixture of griefe to distaste them, no death to deprive them; but themselves and these pleasures to be infinite and vnspeakeable.

And

And yet more; that all these and their continuance, was giuen vpon such easie condition, as. (in our imaginations) could hardly tempt a reasonable man to a small forfeit: An apple, perhaps, no better, or not so good in taste, as many other in the garden; whereof *Adam* might haue freely eaten, without feare, without forfeit. All this doth but witness the infinite loue of God to his creature man; who gaue him so great a power; and had proposed so inestimable a reward for so small a seruice. Here I might inlarge my selfe with the contentious opinions of men in this argument; all which of purpose I auoyd, because I had rather speake to mens vnderstandings with profite, then be vainly curious.

The easie
condition
betweene
God, and
Adam.

Witnesses
of Gods
loue.

Much
needlesse
controuer-
sie in this
argument.

The generall vse.

This (as doth the former) doth remember all men, how surpassing the loue of God was to mankind, who (notwithstanding man was made of a

The vse,

To haue
bene hap-
py is a mi-
tery.

matter so base and vnworthy, as nothing like him: yet doth God descend his maiesty to dignify his baseness; and did heape such honour, such fauour vpon man, as made him the most excellent, and the most happy of all the creatures of God; giuing him felicity and power to continue it; which of all the blessings and gifts of GOD was the greatest. For that is thought to be the greatest misery to haue bene happy, and to be altered: and the greatest happinesse is to be able to continue happy. Which power God gaue to the liberty of man; to be, or not to be happy for euer. This extraordinary degree of fauour to our first father *Adam*, doth deserue a thankfull acknowledgement from all men, because the fauour did reach to all the generations of *Adam*, euen to vs, and to them that shall succeed vs for euer. All men being then in *Adam*, and *Adam* then a *compendium* of all men; the honour and the grace being conferrd to euery man in generall without exception of any.

Speciall

Speciall application.

Seeing God hath thus honored my father *Adam*, inlarging his beneuolence to him aboue the rest of his creatures; and seeing this was not giuen to *Adam* onely, but to his posterity for euer, euen to my selfe, being a son of *Adam*, and deriued from his beginning: I do therefore acknowledge my selfe in as great a debt of beholding to my God, as *Adam* my father, to whom God gaue these blessings, by name, and in speciall manner; my selfe being interested in the benefite, as well as *Adam*; nor *Adam* being able to out-trude me from this fauour, and continue himselfe: but as his sinne made himselfe and me both alike miserable, so a constant continuing in his innocency, had made vs both eternally happy, without feare, without hazzard, no interruption. I will therefore aduise with my selfe, what honour, what thanks, what seruice is due from *Adam* vnto God; I will

Speciall application.

Whatsoeuer was giuen to *Adam*, was giuen to euery particular.

A resolution.

Note.

God was
onely mo-
ued to fa-
uour by
himselfe.

Mercy
doth moue
maiesty.

Adam no
cause of
his owne
good.

will compare the infinite greatnesse of God to *Adams* nothing; I will measure them in the infinite distance of their worths; I shall study to know what desert, what mouing cause could prouoke God to these degrees of fauour. I will search this desert in the excellence of mans nature. I shall doubtlesse faile, though I search there with diligence. I will then resort to the mercy of God, and there inquire; there I shall rightly vnderstand this knowledge. For thy selfe (O God) did moue thy selfe to these effects. Thy mercy did moue thy maiesty, thy fauour thy power. Thy goodnesse did perswade thy greatnesse; thy greatnesse did effect what thy goodnesse caused. Thus was God tempted by himselfe to dignifie my father *Adam*. *Adam* could be no cause of his owne honour; because it was in Gods decree before *Adam* had being. Therefore had *Adam* the greater cause of thankfulness; that God did please (without cause) thus to aduance him. *Adams* honour was mine, *Adams* duty is mine. I am as strictly bound in
my

my obligation to God, as *Adam* my father was. I will therefore (with my best diligence) endeavour to be constant in that duty wherein he fayled. And though *Adam* hath disinherited both me and all his posterity, of that power which he had to performe his diuine acknowledgements; yet will I strue with my nature, to reforme my error, and to come as neare as I can in the imitation of *Adams* innocence. Thus let me euer be resolu'd to contend against the corruption of my nature, and (with an holy ambition) to couet to equall, or exceed the honour and happy state of my father *Adam* in his innocence. Againe, seeing God did make me so wonderfull in my frame, so excellent in my nature; I will therefore (with modesty and reuerence to God) esteeme my selfe. I will vnderstand and remember that God hath made me a creature of note, ordained for holy ends; and made the maister of infinite other creatures. I will remember that my soule is the diuine breath of God, my body

Resolution

We must contend against our owne nature.

How and for what we ought to esteeme our selues

How Chri-
stians
should
be affected

a Temple for his holy Spirit. I will therefore bend my endeouour to fashio[n] the gouernement of my life (in some proportion) to this excellencie of nature. I will hate the company and imitation of euill, because God hath created me good: I will value the prosperitie of my soule, before the possession of the whole world: I will be iea- lous of my selfe, and will carefully feare to giue entertainment to any euill cause, that may deprauce or corrupt me: I will loue my owne saluation before all but God; because God did honour me aboue all but himselfe, in my creation. Thus may I law- fully (with religious modesty) esteeme my selfe. God did grace me in my creation, God will double that grace in my saluation. For this I ear- nestly expect, I pray.

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*Of originall sinne, the fall
and apostacy of man*

Chap. 6.



When man was in the height of his prosperity, hauing all things requisite to make him both happy and great, and wanting nothing that might administer the fulnesse of content to his desire: he is then suddenly (by himselfe) cast from these pleasures into a state most miserable, depriuing himselfe and posterity, not onely of the pleasures, but of the vse-full necessities of this life; and that which is infinitely more worth then the rest, the fauour & presence of God, which of it selfe (without addition) is able to make the enioyment most absolute in his felicity. Thus in a trice, was man (the glory of Gods workmanship) by sinfull disobedience, spoiled

Man did
degrade
himselfe.

Gods fa-
uour the
highest be-
nefit.

A strange
alteration.

A generall
decay.

What bitter
effects
sin causeth.

Adam be-
ing a com-
pendium
of all,
brought
destructi-

spoyled of his innocence; which when he wanted, his very nature then endured alteration; and he that but lately was made Lord of all the world, is now made subiect to all extremities. This one touch of sinne, being of that infectious nature, that (like a leprosie) it spreades ouer his whole nature; his body, his soule, his workes, nay his very affections are infected with this venome; his holinesse, innocence, and all his diuine graces abandon his nature, not daigning to consort in the fellowship of sinne. God (also) who had made him so wonderfull, and had so wonderfully enricht him with benefites, takes off the maiesty and ornaments he had giuen him, inuesting him with poverty, and extremities of fortune. And whereas before he had made him immortall, he now makes him subiect to the stroke of death, and in this array, thus altered, he excludes him his sacred presence: this sinne, branding not onely *Adam* with this disgrace, and these deformities; but himselfe and his posterity for cuer, being all disgraced

graced from their innocence, and degraded from their excellence of nature. Now would I challenge the best inuention in the world, to describe *Adam* in the griefe of this alteration. It is not in the power of any mans inuention to do it, there are not words; nay imagination hath not thoughts to conceiue it. For to faile in the search of prosperitie is an admirable degree of griefe; but to be deprivied is a torment, and doth require extraordinary patience. Thus much in generall.

In the fall and Apostacie of man, is principally considered these particulars. First, from whence he fell. Secondly, to what he fell: the infinite variety of questions depending necessarily vpon these two particulars; the which (of purpose) I contract, for order, and for the easie vnderstanding of the simple. First, is to be considered, from what he fell; and that was from the fauour of God, considered in the excellence and innocence of mans nature: in his large induments of grace, in his power, and in his possession of pleasure:

on on all
when he
sinned.

An vnur-
terable
measure of
griefe.

Conside-
rations in
this argu-
ment.

First from
what *Adam*
fell.

Adam had
an absolute
measure of
pleasure.

Gen. 2.

Secondly,
To what
Adam fell.

The miserie
of this
life.

Adam the
parent of
our corrup-
tion.

pleasure: in all which respects, *Adam* (the first man) was so abundantly favoured, as that his soule could desire no enlargement; God hauing giuen him so many and so great demonstrations of his loue, as made him distinguished from all other creatures. This doctrine is abundantly proued in the Chapters before of the creation of man, and of his innocence: I will therefore forbear to multiply arguments in so plaine a prooffe. For the second, to what estate he fell, this is familiarly knowne in the experience of euery mans life; the most fortunate of euery mans life being full of the markes of this misery. For to vnderstand our selues, is rightly to vnderstand what *Adam* was in his sinne; and the miserable change he endured by the alteration of his fortunes, doth giue vs particular knowledge in the misery of our owne condition. *Adam* our father, by generation, was the father also of our corruption; and we his generation, deriuing our substance and natures from him, haue with them deriued his

his sinne, and the punishment thereof; the which as they were inseparable in the nature of *Adam*, at, and after his fall; so are they necessarily descended downe vpon vs his posterity: the trespassse being in him from whom we are all deriued, makes that we are all guilty of the sinne of *Adam*, and all deseruers of the like punishments. This is *Saint Paul* his iudgement. *Rom. 5. 12.* Wherefore as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for as much as all men haue sinned. As *Adam* was, so are we; such a father, such children. To know him, we must view our selues; and to know our selues, we must view him. The best way to vnderstand our nature, is to consider it in *Adam*; but to vnderstand his fall and the misery thereof, it is palpably euident in the knowledge of our owne particulars, the torments of our transitory life, are sufficient arguments to perswade and resolue vs. Here I might spend much time in the repetition of much misery, and rip vp the wounds and sorrowes of our mor-

How we
are guilty
by *Adam*.

Rom. 5.

Adams misery is palpable in our calamity.

The varia-
ble turn-
ings of
Fortune.

Eccles. 40
from the
first ver.
to the
twelfth

Adams
torment

tall life: the knowledge is necessary, but not in this place, being commonly taught in the common experience of our liues, where the extremities of fortune, and her variable turnings, remember all men the miserable condition of sinfull man; there being no man but doth sometime taste the bitterneffe of mortall life: all men being at all times subiect to all extremities. In the book of *Eccles* 40, there is a catologue of the miseries of mans life; all which happen to vs for the sin of *Adam*; because we are his sonnes, and were with him at the committing of his sinne. And this to *Adam* might iustly be one torment in his misery, that by his sinne, he did not onely deprive himselfe of the inestimable worth of Gods fauour; but also brought the like condemnation vpon his seede, and their seede for euer, by his one sin, ouerthrowing the blessed estates of many millions of people, as if at one blow he would haue cut off the heads of a world of people. And doubtlesse but the sorrow for leeing the fauour of God, *Adam* could not haue

haue a greater then this, because there is nothing doth more moue grieffe and pittie in gentle mindes, then a compassion of generall calamities, especially then when they are caused by their misfortune that haue the grace to pittie them.

If I should vndertake to ranke the calamities of our finfull life, and report them in order as they are inflicted on man for the sinne of *Adam*, I should both ouercharge my selfe with much businesse; and but write that which is dayly taught in the fortunes of euery mans life. I will therefore omit the great number, and insist somewhat vpon that which is the greatest in the number: and that is the displeasure of God, which is damnation; a misery infinite in time, infinite in torment; a iudgement denounced against all men for the sinne of one man, because at the committing of sinne, all men were then personally present in *Adam*, and with him did both combine and conspire in the trespasse. By sinne then did *Adam* bring a generall destru-

Note,

The nature of compassion.

Gods displeasure the greatest calamity.

1 Cor. 2. 15
22.

No man
can de-
scribe ar-
ful the tor-
ment of
the dam-
ned.

How the
soule is
sayd to dy.

Discontent
the sicknes
of the
soule.

ction on his nature, and made himsele
and all men, not onely subiect to death,
but to an euerlasting death, causing an
euerlasting damnation to inflict eternal
and vnexpressable torments on the bo-
dies, on the soules of men. It is not in
my power to describe the torments of
damnation; for as they are infinite in
time, they are infinite also in their num-
ber & greatness; there is misery without
hope, torments without number, with-
out measure, without end; they are a-
boue our strength, aboue our patience
to beare them: they are not vtterable
for number: not sufferable for torment;
the very soule though eternall, is conti-
nually wasted with that affliction, nei-
ther could it last in such extremities,
but that God hath made it eternall. A-
gaine, it is not only infinite, & eternally
great in personall sufferings; but also in
griefe & spirituall discontents & vexati-
ons; the soule that is damned grieuous-
ly afflicting it self with rage & intestine
displeasure, when it considereth from
what dignity it is fallen, and the honor
and felicity it might haue had; if it
had,

had continued in the fauour and
presence of almighty GOD: it will
also (enuiously) remember the pro-
sperity of others, what glory, what
happinesse they enioy for their con-
stancy and holy trauell; and that
it selfe, and the damned should
haue had the same degrees of hap-
pinesse, if (like them) they had bene
constant and faithfull in their du-
ty and service to God. And this is a
greater torment to the damned then
that which they shall endure in their
personall afflictions; the remembrance
whereof doth so distract the very
powers of their soules, as that (des-
perately) they inflict their owne ven-
geance, and execute vpon themselues
the punishments of their condem-
nation. For (in our natures) we haue
lesse patience, and more affliction,
when by our owne default we leese
prosperity, then when for our de-
sert, we endure any personall punish-
ment. This is the reward of *Adams*
disobedience, that himselfe and his
posteritie did by sinne, disinherite

The na-
ture of en-
uy.

Note.

The dam-
ned soules
inflict vpon them-
selues.

Note.

The re-
ward of
disobedi-
ence.

Death is
the life and
torment of
the dam-
ned.

Vnnecessa-
ry know-
ledge is
vnlawfull
in diuine
directions.

Note.

A danger-
ous in-
conueni-
ence.

himselfe and his of the infinite treasure of Gods fauour; and did thereby purchase a life, whose dayes are consumed in vexations and miserable change; and whose end doth not end his misery; but renew and inlarge it with addition and perpetuity of torment.

This is the plaine and necessary knowledge of the fall of man from the state of innocence, in which argument the ouer-curious wits of men haue trauelled in the search of many intricate questions: the which because they are not necessary in the knowledge of the vnlearned reader, I thought them necessary to be auoided: for it is often seene that in discussing such secrets in diuinity, as are not apparently proued by direct testimony of Scripture, but by a consequence of reason, and obscure argument; that all such trauell, doth rather occasion strife and doubt, then giue satisfaction to the modest and indifferent reader. It is dangerous (also) in them of weake and slender iudgements to enter the search such things as are not necessary to their
sal-

saluation, because it is easie to deceive their iudgement: for they grossly apprehend what is proposed them, and often mistake themselves in their opinion of reason; and then (like him that looketh against the Sunne) blind themselves with their presumption. I will therefore forbear to report the number of mens opinions, onely this may seeme of necessary importance; that whereas God did create man to excellent, and gaue him vprightnesse and innocence; a free will and power also to continue his innocence & happinesse; it is doubted whether predestination and the decree of God, did (necessarily) leade men to this apostacie, because all things that are and shall be, are in Gods decree, neither can any man do any thing contrary to the pleasure of almighty God. To this I answere, it is true that nothing is done against the will of God, he being able to command all occasions. The will of God (therefore) must be thus vnderstood; his will is either secret or reuealed; his reuealed will is the Scripture, his

Predestination.

Object.

Answer.

Gods will how it is to be vnderstood.

Gods act.

Gods consent.

God can
receiue ho-
nour from
mens euill
actions.How to
vnderstand
Gods de-
cree.

secret will is his decree or secret councell; and in this will, are all things that euer were, are, or shall be. This will is againe distinguished; for in Gods secret will, there is Gods act, there is also his consent; God doth personally in his owne nature decree all goodnesse, as his owne act. God doth also consent, and suffer that euill be done; but he himselfe is not the doer: yet can hee glorifie himselfe in the sufferance of euill, and make it worke the purpose of his holy will. To apply this doctrine to our purpose: before GOD created man, he had decreede euery circumstance, both in his nature and life; hee also did foresee the fall of man; and was content (for the secret worke of his glory) it should be so. So that whatsoever was good in man, was in Gods decree as his act; whatsoever was not good, was in Gods decree, as his permission. If it be demanded, why God foreseeing the fall of man, would not prevent it, and giue *Adam* diuine grace to support him; to such a question

on I would answer with S. Paul: *Who art thou that pleadest against God? shall the thing formed, say to him that formed it: Why hast thou made me thus? verse 21. Hath not the Potter power of the clay? &c.* and shal not God be as powerful as the Potter? If he make vs for honor, we can not boast it; if for dishonour, we can not iudge him. This is the answer that the Scripture giueth such questions. If God do any thing, it should silence all question, and satisfie all doubt. Therefore whosoever shall heare the iustice of God called in question; let him confidently answer with holy Abraham: *Shall not the iudge of all the world do right?*

Rom. 9. 20.
21.

Ier. 18. 6.

Gen. 18. 25

The generall use.

This doctrine of the fall of man, from his first state of innocence, doth remember all men, what the miserable condition of our nature is, what glory we haue left; & into what degree of aduersity wee are fallen: we that were the

The use.

By sin, not
only God,
but his
creatures
are made
enemies.

A misera-
ble altera-
tion.

the most excellent of Gods creatures, are now the most miserable; prouoking (not onely) God to be our enemy, but the creatures of God also, to hate and dread vs, because (for our disobedience) God did curse them; and that for our annoyance, God did suffer the goodnesse of their nature to be altered; insomuch as they that before sin entred our nature, were our seruants, are now become our enemy; & we that then were their Lords, and had power to command them, are now in the bondage of feare, and dread their power. For that supremacy and power & gouernemnt, which *Adam* had ouer all the world, was conferred to vs that are of his posterity. He had it and lost it by sinne; we should haue had it, but are preuented by sinne; sinne being the cause both in him and vs, why we are degraded from our dignity, and cast into this contempt and disgrace of fortune. Whensoever therefore God shall please to punish any mans prosperity, and to tempt his patience with the burthen of aduersity; his care must be
to

to search the cause of his affliction; and when he hath found the cause, to labor by all meanes to remoue it: for diseases are not cured before their cause bee both knowne and remoued; and as the diseases of the body are not ingendered without their corrupt cause, no more our spirituall afflictions are not inflicted without their euil cause; which is sinne, the originall and continuall cause of al our euill. Thus ought Christians to iudge themselves and to vnderstand the miseries of their life, to enquire at their owne hearts, and to search their owne actions, and their owne transgressions: for there (and but there) they shall find the true cause of all misery. And not as do the wicked and foolish; who when they haue extraordinary discontents, or misfortunes, blame their natiuities, and search the motion and coniunction of the starres, & celestiall bodies, as if by their influence and constellation, their grieuous alterations were occasioned. Such fondnesse is ridiculous, and to little purpose, & they are much deceiued, who

*Sublata
causa, tolli-
tur effectus*

*Sinne the
cause of
euill.*

*A false &
foolish
order*

The nature of holiness.

The Angels damned for sinning but in thought. Adams tempters

All sinne is in Gods hatred.

who seeke for that farre off, which is to be found (onely) at home, euen in their hearts; in their sinfull natures, and in their sinfull actions. Againe, the fall of *Adam* from his innocence because of sinne, doth instruct euery man in the knowledge of Gods diuine nature; for God is so respectiuevely holy, that he will not entertaine familiarity and nearenesse with any creature that hath the least touch or spot of sinne. Therefore did he banish the Angels out of his presēce; though they offended (as some think) but in thought. *Adam* also though it was his first sinne; and not of his owne election, but doubly tempted by his wife and the Diuell; yet could not the holy presence of God endure him, but cast him out of paradise into misery and tribulation. Therefore ought all men to make conscience of all sin; and to feare the committing of the least; because there is no sinne, (be it neuer so little) that God will dispence withall; but as himselfe, so is his affection, he is holy without staine, without imputation, and

and his fauour towards them only, that with al their power indeuor themfelues in all the workes of his commandements.

Laſtly, ſeeing the ſinne of *Adam* did ſo deface the excellence and innocence of our nature, as that the corruption thereof did deſcend from him to all poſterity; this ought to abate the pride of all men, that no man dignifie or exalt himſelfe in the pride of his nature: for all men are of one and the ſame nature; and all men in one and the ſame condemnation: there being no power in any mans nature to raiſe himſelfe to the dignity of Gods fauour; that being onely in the power of him that firſt created vs holy and innocent, who (again) will reſtore vs, when we faithfully ſpend our indeuours in holy action. Again, it ought to moue all men to beare indifferent fauour to all the children of God, and not to deſpiſe any, either for the defect of nature or fortune, but to pittie and commiſerate common calamities; becauſe there is no iudgement

Laſtly.

A generall
condem-
nation.

God onely
powerfull
in mans
reſtoringe.

How to va-
lue men.

OF

How to
iudge cala-
mities.

Gods fa-
uour is gi-
uen, and
not deser-
ued by any
man saue
Christ Je-
sus onely.

or punishment inflicted on any man, but it is generally caused by all men; all men hauing offended God with *Adam*, and all men (for that sinne of *Adam*) being subiect to all misery. For those calamities (and greater) are due to vs, though other men endure them; and those benefites which we enioy, and others want, we haue them not of desert, but of beneuolence from the fauour of God, who giueth them according to the pleasure of his will, without respect of person.

Speciall application.

Seeing that *Adam*, who had such extraordinary induments of grace, and whose nature God had so adorned with excellence, as that he delighted his company; and seeing that he was innocent, & his nature vnstained with corruption or infirmity; did notwithstanding runne in contempt of Gods commandement, and thereby did purchase Gods indignation: I will therefore

fore be extraordinary carefull to withstand all prouocations that may tempt me to any sin. For my nature is much more easie to be tempted then his; his being in innocence holy, mine in corruption stained; he hauing power in himselfe to withstand his tempter; I hauing no power in my nature to resist, but rather an appetite and affectation to euill, (naturally) neglecting that grace which should make me able to resist temptation. And because my nature is thus depraued, and that my owne blind directions would but leade me to condemnation. I will therefore (with humble confidence) implore the fauour of God, that his Spirit may giue me directions; and that his hands may support me against the the power of all temptations. For I know that my strength is but weaknesse; and if God take his hand of fauor from me, I shall faile in the conquest of my tempter, and remaine their spoyle: for (if *Adam* in his innocence) was vanquished, I (in my sinne) cannot be able to preuaile. I will therefore deny my selfe; and re-
pose

We more
easie to be
tempted
then *A-
dam*.

The de-
prauednes
of nature.

How to
prevent
the power
of tempta-
tions.

We must
first deny
our selues,
before we
can any way
please
God.

pose my confidence in the strength of thy arme, for it is thou (O God) that sauest vs from our enemies, and puttest them to confusion that hate vs. Thus I shall practise against my spiritual tempters, thus I shall preuaile.

2 Pet. 2. 4.

The wages
of sinne is
death.

Resolution

Againe, seeing God hath not spared ~~Adam~~ nor the Angels that sinned, who (in their natures) were much more excellent then my selfe, but (for their sin) gaue them ouer to condemnation: how much lesse will he spare me, if I continue in the committing of sinne, and indeuour not my selfe with all diligence in godly exercise? This (assuredly) shall make me fearefull to commit any sinne with consent or knowledge, but I will fly sinne, as I would death: because the seruice of sinne is certainly rewarded with death: sinne and death being inseparably vnited in fellowship: for *the soule that sinneth, must dy the death*; and no soule dyeth but the sinfull. Therefore (O my God) I will resort in my prayers to thy holy presence, I will earnestly intreate that thy prouidence may direct me in a holy course,

course to an holy end; I will auoyd all acquaintance with sinne; I will hate it in my selfe, I will hate it in others; pity their misery, & pray for their conuersion; I will professe my selfe a vowed enemy, and practise in that profession; thus I perswade, thus I am resolved. Lastly, seeing *Adam* and his posterity were not cast into condemnation without hope, without mercy, as the Angels that sinned were; but had a hope giuen him to be againe restored to the fauour and blessed presence of God, by the righteoutnesse of Iesus Christ, the Sonne of God: this admirable degree of the loue of God to mankinde, shall keepe all my actions in awe, and make me carefully feare to offend my God, who hath so farre exceeded to me in the fauours of his loue. I will now (not onely) feare him because he hath power to destroy me; but I will feare him for the reuerence of his loue; and preferre his loue (euen) before my soule. My meditations cannot present to my soule, a greater heauen of ioy, then to vnderstand my selfe to

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Charity
will pity
misery
whereoe
uer it be.

Man was
not con-
demned as
the Angels
without
hope.
An admi-
rable wit-
nesse of
Gods loue.

A shall
feste.

To meditate God
and his
sauiours.

Exod. 32.
32.

be beloued of God; neither can I haue more delightfull action, then to meditate his loue, and to loue him againe. For to loue him for the safety of our owne soules, is necessary: but to loue him for his loue (onely) is more commendable, and declareth a notable degree of Christian zeale. Thus did *Moses* loue the *Israelites*; thus Saint *Paul* the *Iewes*; and thus will I my God, by whom I was created, by whom I am restored.

*Of the Morall Law of God,
the ten Commande-
ments.*

Chap. 7.

The Morall law of
God, and
the law of
nature is
all one.



He law of God, though it was not giuen to man with solemne promulgation, before the time of *Moses*, yet was there a general sence thereof giuen

to *Adam* in his creation. For when God gaue him his nature, & endued him with the vse of reason and discourse, he gaue him capacity to vnderstand his duty: the which duty is nothing else but the obseruation of the law of God. And therefore when *Adam* had transgressed the commandement of God, and eaten the forbidden fruit; the reason of his naturall soule could tell him his offence; and then his conscience iudging him, he was affraid, and hid himselfe from Gods presence. If we compare his sin with the commandements of the law; we shall find it to be a direct breach of some, & a consequent breach of all. Gods first commandement saith: *Trou shalt haue none other Gods but me*: *Adams* sinne doth contradict Gods commandement, and saith: nay, but my wife and I will both be Gods: for with this perswasion the Diuell tempted them, and they did eate. Againe, *Caine* the second man, he committed murther, and thereby directly broke the sixt commandement, which when God and his conscience

Conscience can reach the law to them that now it

and 10.

Gen 3. 5.

Gen 4. 1.

Gal. 3. 29.

The law of
nature, the
same with
the law of
the x com-
mande-
ments,

The state
of the old
world.

made him to vnderstand, he made a desperate acknowledgement of his sinne. So that the law being nothing but a reasonable duty, which the creature oweth to his creator; there was therefore a generall knowledge of this law in the reasonable nature of man at his creation, and so in the succession of them of the old world, vnto the time *that the law was giuen to Moses by the ordinance of Angels.* The old world (then) from *Adam to Moses*, were not lawles, & free from the seruice of law; but had the law of nature for their direction, which being grounded vpon reason, was euen the very same with the law of the ten commandements. The law then of the ten commandements before it was giuen to *Moses*, was in the ages before going commonly transgressed; and that law did both iudge & condemn them; the which law God gaue man when he gaue him his nature, euery man hauing the knowledge of this law in the naturall vse of his reason. This was the state of the old world before *Moses*; all sinned, and all were iudged by the law of nature,

nature; the morall law, euen before the promulgation thereof in mount *Sina*, condemning the transgressions of men that were directly against the seuerall commandements.

Now when iniquity began to be strong in the hearts of men, and that their consciences became senseles of sin, neither would admonish, & iudge their transgressions, then God thought conueniēt to publish to al mankind this law binding the consciences of men to a dutiful obseruation of euery particular statute in that law; denouncing the iudgment of condemnation to all them that transgresse against the least branch or particle of those commandements.

A second reason why God ordained the law, was that men might rightly vnderstand themselves, & therby know in what degree of holines they were; because that men are often partiall in their own iudgment, & willingly blind themselves in the view of their own calamity. *Wherefore the serueth the law: it was added because of the transgressiōs*, that by the law men may know wherein they haue transgressed.

The promulgation of the law.

Reasons why.

Deut 23.

10.

Baruch 4.

1.

2 Reason.

Gal. 3. 12.

3 Reason.

A third reason of the ordination of the law, is to prouoke men to indeuour themselves with all diligence to trauell in godly exercise; & to auoyd both euil action & idlenes; the lawes giuing euery man sufficient matter of imploiment wherein he is bound to spend his houres, his daies, ray his life in careful seruice.

2 Esd. 9. 31

2 Esdras 9. 31. For behold, I sowe my Law in you, that it may bring forth fruit in you, and that ye may be honored by it for euer.

The vse of the law.

A fourth reason of the law, is, that by the seuerity thereof we might be disciplined, and made fit for the mercy of the Gospell; for the iudgement of the law will humble vs, make vs vnderstand our misery, and prouoke vs to implore mercy. Therefore is the law said to be a schoolemaister, by whose directions we are led to our saluation Iesus Christ. *Gal 3. 24. Wherefore the law was our schoolemaister to bring vs to Christ, that we might be made righteous by faith.*

Gal. 3. 24.

4 Reason.

Lastly, the law was giuen for the glory and maiesty of God, that all the world might be iudge of his infinite mercy to mankind: In this respect, that

that notwithstanding all men are iudged, and condemned by the law of nature, and by the law of his commandements: yet in the greatnesse of his loue, he is content to forgiue the trespass, and the iudgement; and finally to entertaine these transgressors his enemies, into the bosome of his mercy; giuing them mercy for iustice, and life when they deserued death with extremity. *Rom. 5. 20. Moreouer the law entered thereupon that the offence should abound, neuerthelesse where sinne abounded, there grace abounded much more. Verse the 21. That as sinne had reigned vnto death; so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.* And this is an admirable degree of loue in the person of God, that he will descend his Maiesty to miserable, wretched, nay sinfull creatures, and exercise his mercy, in restoring, and aduancing vs, that haue abounded in transgressions. For this causes was the law deliuered, God commanding euery mans absolute obedience vpon the forfeiture of life.

Gods admirable mercy.

Rom. 5. 20.

Vase 21.

Note.

Deut. 27.
26.

soule to the paines of euerlasting condemnation.

The mat-
ter of the
comman-
dements.

In the law of the ten commandments, is to be considered the substance which is the matter of the law; and the circumstance, which is the manner of deliuering it. The matter is contained in ten commandments; the first foure directly instruct vs in our duty to God; the sixe latter our duties to men. This learning of the commandments, how to vnderstand & how to diuide them, is in the knowledge of euery child of carefull education, it being commonly taught at the catechizing of Christian children. I shall therefore spare the large trauell this argument requireth, and referre the desirous reader to the learned expositions of other men. In the manner of giuing the law, we may principally consider these circumstances. First, the principall giuer of the law, God. Secondly, the seruants attending this office, the Angels. Thirdly, to whom it was giuen, *Moses*. Fourthly, for whom, for the children of Israel, then the people of God; and by consequence

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4

quence to euery people that professe
themselues his seruants. These are the
maine particulars in the circumstance
of giuing the law. First, God he was
the principall anthor of this worke, to
giue it countenance and authority : for
who dare quarrell his worke, and the
operation of his hands? Therefore did
God himselfe speake all the words of
the commandements ; he also spoke in
a terrible and fearefull maner, to gaine
the businesse reuerence and a fearefull
estimation ; he spoke in the hearing of
the people ; that they might know it
was Gods owne act : and to preuent
the distrust they might haue of his ser-
uant *Moses*. Secondly, the Angels
they attend this holy seruice, to de-
clare the most excellent maiesty of
God ; who in all his occasions is ser-
ued and attended by an infinite num-
ber of that excellent nature. Againe,
the Angels were there, because they
are most desirous of the good of
mankinde ; and do willingly attend
the seruice of our saluation : Ha-
uing ioy amongst themselues in heauen,

1. God the
giuer of
the law.

Exod. 20. 1

Exod. 19.
19.

Exod. 19. 9

Secondly.
The An-
gels attend
at the gi-
uing of the
law.

Heb. 1. 14.

Luk. 15. 7.
10.

at

at the conversion of a sinner. They were there also to be witnesses betweene God and his people, that the couenants might remaine established for euer.

Gal. 3. 19.

And therefore saith Saint Paul, *The law was ordained by Angels in the hand of a mediator*: not that the Angels did principally giue the law, and appoint the couenant, but that the seruice was onely attended by their holy ministration.

Third'y,
The law
was giuen
by Moses.

Thirdly, the law was giuen by *Moses*; that is, God gaue it *Moses* to giue the *Israelites*, because the Spirit of God had so sanctified *Moses*, that he was able to stand in the presence of God; the which the hoast of the *Israelites* could not do, but became astonished, and exceedingly afraid at the voice of Gods thunders. And therefore they desired

Exod. 20.
19.

Moses that he would negotiate for them, betwixt God and them, they being not able to endure the presence of his Maiesty. Againe, it was giuen by *Moses*, because God would honour him aboue the rest of his brethren; he hauing bene most industrious & constant in the seruice of God. And therefore as

Note.

God

God had giuen them deliuerance out of Egypt by the hand of *Moses*, so would hee giue them by the hand of *Moses* the couenants of his euerlasting loue, and deliuerance from the bondage of sinne: all which grace was promised to them that would liue within the compasse of these lawes, & is now giuen to them that faithfully endeavour, though they faile in the maine performance: *For the law was giuen by Moses, but grace and truth came by Iesus Christ.* *Iohn. 1. 7.* Lastly, the law was giuen (by name) to the Israelites; but in the purpose of God to all men, all men being vnder the bondage of the morall law of God, and the law being able to iudge and condemne all men. It was (by name) giuen to the Israelites, because then they were the choyce and select people of God; for whom he had done his wonders, and to whom he had promised a faire inheritance. It is also deriued downe vpon vs, and vpon all posterity, all men hauing entred couenant with God to endeavour themselves in the faithfull keeping of the

com-

The promises of the law are now gained by the Gospel.

Iohn. 1. 7.

Fourthly, The law was giuen Israel.

The law was deriued downe vpon vs, and not to the Iewes only.

Observations in the law.

† An impossibility in the strict performance.

Acts. 15. 10.

Gal. 2. 16.

commandements of the law. All these circumstances, are necessarily considered in the manner of Gods deliuering the law. From this may be generally obserued, that God in all his actions, hath principall respect to holinesse, and that no prophane circumstances assist him in his actions, but as himselfe is most holy, so his delight is in holy actions, and hateth all prophanation both of matter and circumstance. In the law may be generally obserued, first an impossibility in the precise performance thereof, no man being able (without fauour) to make an euen reckoning with the law; the law being able to conclude vs all vnder sinne. It is an argument of Saint *Peter*, *Acts* 15. 10. *Now therefore why tempt ye God, to lay a yoke (that is the performance of the law) on the disciples necks, which neither our father nor we were able to beare?* Saint *Paul* also to the *Galath.* concludeth an impossibility to be iustified by the law: *By the works of the law (saith he) no flesh (shall be iustified.* So that no man ought to repose his iustification in the law, yet

every

euery man ought to endeauour his vtmost performance. Secondly, *Men are iudged by the law to be guilty and desertors of euerlasting damnation.* This generall iudgement of the law against all flesh, doth conclude all men in the state of damnation; no man being able to deliuer himselfe from this iudgement, before the law be fully satisfied: which could not be done by other means, then by the righteousnesse and death of Iesus Christ the sonne of God, and the redeemer of the world.

Secondly

Gal. 3. 22.

All men
are iudged
by the law.

Gal. 4. 5.

The generall vse.

This doctrine of the seuerity of the law of God, hath this double generall vse. First, in the person of God, it declareth what wonderfull desire he hath for the good of his people, in that he daigneth in the power of his Maiesty to present himselfe with man, whom before he had (for his sinne) cast out of paradice, and from the

The vse

Gal. 3. 11.

Deut. 5. 2

Deut. 5. 29

the fauour of his presence, and to constitute such ordinances, and such lawes as might direct them that were desirous to please God, the way and meanes of his fauour. For howsoever no man can so obserue the ordinance of the law, as thereby to be righteous, and to deserue the promise; yet did God accept the faithfull endeouours of men; and supply their defects by the grace and operation of his holy Spirit. And therefore at the deliuering of the law, when the Israelites promised *Moses*, that they would do whatsoever God should command them; God seemeth to expresse a passion of his loue, & to require lesse then the law: for the law commanded a precise performance vpon paine of damnation, but God promisseth the blessing of his fauour to all them that zealously endeavour to keepe the law.

Therefore saith God to *Moses*; *O that there were such an heart in them to feare me, and to keepe all my commandments, that it might goe well with them and with their children for euer* And this doth preuent an obiection, which all men

might

might make that are disobedient against God and his law: for else they might thus object; that seeing the law of God doth require a greater duty then is in any mans performance, and that seeing the law doth condemne all them that faile in the least particular duty of the law; therefore God might seeme to be mercilesse in the seuerity of his iustice; and their labour fruitlesse to attempt that which was vnpossible. Both which are wickedly false; for though the law condemne euery man, yet God that made the law is aboue the law, and doth often grant his dispensation, and pardon them whom his law condemneth. Secondly, though no man can performe the law, yet all men may endeavour it, the which endeavour (being faithfull and industrious) is accepted of God, as if it were performance. And this doth take from all men, all matter of argument, whereby they would excuse their disobedience, and neglect: for (as I haue said) though no man be able to do the law, yet all men are able to endeavour it.

And

Obiection.

God is
mercifull
in his seuer-
est iustice.

Answer:
God is a-
boue the
law, be-
cause hee
made it.

He that
endea-
uor-
eth the
law hath
the pro-
mise.

Men may
not pre-
sume on
the liberty
of faith.

A fruitlesse
faith profi-
teth no-
thing.

Christ hath
not de-
stroyed the
law, but
qualified
it.

And this doth necessarily admonish the Christian people of these times, who presume ouer-boldly on the liberty of faith; that because Christ Iesus the Sauiour of the world, hath satisfied the law, and wrought righteousness to all them that shall faithfully beleue, and apprehend his merits, therefore they despise the workes of the law (holy and charitable exercise) & repose themselves on the bare confidence of faith onely. The which being altogether fruitlesse in the workes of the law, is but presumption and a vaine confidence, & will (dangerously) deceiue all them that affy therein. For though Christ Iesus hath abolished the ceremoniall law, and satisfied the iustice of the morall law (the which is auailable to all them that shall be heires of saluation;) yet his righteousness in obseruing the law, doth not destroy the substance of the law, and make it vse-lesse; but doth rather command our imitation; that as he hath performed the law in all righteousness and sincerity, so we should endeavour a strict imitation of his ver-
tuous

tuous doing : for such faith onely hath the benefite of the righteousnesse of Iesus Christ, as is approued by the testimony of holy life, & hath the witnes of vertuous liuing. Therefore it doth needfully behoue all men carefully to endeavour in the exercise of the law of God : for though no man can be iustified by the workes of the lawe; so no man can declare and approue himselfe to be iustified, but by the workes of the law. Againe, the knowledge of the law of God, may giue every man a true vnderstanding in the state of his life, whe: by to know in what condition he standeth, whether in the fauour or displeasure of almighty God: for the law is Gods reuealed will, to which all me owe conformity vpon grieuous forfeit. And therefore whosoever shall examine the behauour of his life, & compare his seuerall committings & omittings with the duties of the law, (for so ought all do) shal be well able to vnderstand and iudge himselfe : for the law is the patterne of our liues, to which we ought to square our actions :

Works the
testimony
of faith.

Note.

By the sentence of
the law we
may iudge
our selues.

The law a
patterne of
a Christi-
an life.

How the
law doth
humble vs

Christ, the
Physician
of soules.

so that when we finde a dissimilitude betwixt the law and our liues, we cannot but iudge our selues disobedient and rebellious to God and his law; and (consequently) to forfeit our soules to the state of condemnation. This iudgement ought to cause a humiliation; and so it will in them whom God shall make gracious. Who when they know their soules to be in the disease of sinne; and that the law doth wound them with guiltinesse; and that themselves haue a naturall pronenesse, rather to cause then to cure their infirmities: this maketh them to deny themselves, and their owne power, which is but weaknesse; and with humblenesse to resort to the mercy and merits of Iesus Christ the Sonne of God, and the Physician of our soules, who onely hath bene able to satisfie the iustice of the law: and who onely hath bene able to worke the redemption of mankind: and to repossesse them of Gods fauour, who had lost it by their transgressions. And this our Redeemer hath done by assuming our nature, bearing our sins,

far: f.

satisfying our contempts, and finishing our neglects: who (in our nature) hath fulfilled the law for vs, that could not; who hath victored sinne, and made a conquest of hell; and by his death hath slain death, which (but for him) had seized our soules into euerlasting condemnation. Thus will the knowledge of the law admonish, thus remember vs.

Christ
hath fulfilled the
law for vs.

Speciall application.

This knowledge presents my soule with matter of serious meditation: wherein I may haue a full view of the miserable condition of my life: what strength is in my nature, what indour in my actions; for when I finde an impossibility of my dutiful & strict obedience to the law, I shall then acknowledge my defects, and the corruption of my nature: when I examine the particulars of my life, and compare them with my duty, I shall acknowledge the neglects of my indouours: and that I

Speciall
applicati-
on.

The effects
issuing frō
the medi-
tation of
the law.
In the re-
probate.

In the re-
generate.

haue failed, not only in the maine performance of the law of God; which my nature could not, but in my desires, and carefull endeouours to do well, which my nature might. And from this meditation doth (necessarily) follow, one of these two effects. In the reprobate and gracelesse, it causeth desperation & a hopelesse distrust of their saluation: for when the Diuell and their consciences expose before them the iustice of God, the severity of his law, and the infinite measure of their offence, the extreme terroure and sence of their wickednesse, doth so confound their vnderstandings that often they execute vpon themselves torment & death, despising & despairing of Iesus Christ; in whom if they had reposed trust, and had beleeued and apprehended his righteousnesse, their sin had not bene imputed, neither had their soules perished. But in the children of grace, this meditation doth produce a contrary effect: for when they (by the law) vnderstand the misery whereinto their sinnes haue brought them, it causeth

causeth a wonderfull degree of feare, but not desperate. For though the Diuell present their sinnes in most vgly formes; and vrge them to a desperate apprehension: yet the Spirit of God (in them) doth withstand this temptation, and giueth them holy motions to deuise the meanes of their saluation; presenting them (in their spirituall sorrowe) with Iesus Christ as he was crucified; then giuing them grace to vnderstand the mystery of his death, and the promise of the imputation of his righteousness: which when the giued sinner vnderstandeth, he allayeth his sorrow, & assieth in the merits & mediation of Iesus Christ his redeemer. Thus the law produceth a contrary effect in contrary spirits; it damnableth the reprobate without hope; the elect it condemneth, but instructeth also and giueth hope: them it iudgeth without mercy; these it admonisheth, and is their Schoole-maister to bring them vnto Christ. Therefore though the law condemne me, it shall not condemne my hope: for though I cannot my selfe

God supporteth his elect against temptation.

The diuers effects of the law.

Resolution

The worke
of faith.

Christ hath
freed vs
from the
iudgement
of the law.

To whom
repentant
sinners
should re-
sort.

performe the righteousness of the law; yet there is one hath done it for me, my Lord & my sauiour Iesus, in whom I repose hope, and respire new life, because I know that his righteousness is mine by imputation: and that my sinne was nayled to his crosse, and suffered death (with him) when he wrought my redemption. I will therefore enlarge my loue (without limits) to this my Sauiour who for my saluation hath bene pleased to vndergo so great a trauell. I will admire the admirable degree of his loue, that for my sake did descend his Maiesty to take (and dignifie) the baseness of my nature. I will with vnspeakeable ioy meditate his most holy sufferings, whereby I am released from the condemnation of the law. I will despise my selfe and my own vnrighteousnes, & apprehend him the staffe of my confidence. I wil neuer despaire hope, because I know that my saluation liueth; but in all the extremities of my life, and in all the sorrows of my conscience, I will resort to Iesus the Physician of my soule. I will enquire

quire for him at the mercy of his father, I will enquire at his owne righteousness, I will seeke him in his holy sufferings, I will seeke him on the crosse of his death; and when I haue there found him, I wil expose my griefe and implore his fauour; I will shew him what the law hath done vnto me, what wounds (and how dangerous) it hath giuen my soule; I will confesse my sinne, and professe my faith. I will promise also to correct the errours of my life, I will carefully endeouour euery circumstance he hath commanded: and being thus rectified in my resolution, I shall reach my hands of faith to my saluation, apprehend him, and apply him to my wounded soule; and by this blessed meanes, satisfie the law, and restore my soule.

Where, to
find Christ

How to
implore
his fauours

How to ap-
prehend
him.

Of the accusation of conscience.

Chap. 8.



Very man that would prevent the dreadfull danger of Gods generall iudgement, must in this life while he hath time, arrest his own

soule; examine his particular actions; and by the evidence of his conscience, iudge himselfe and his transgressions against the law of God: for as Gods iudgement doth begin at his owne house, because his principall care is for his owne; so should men iudge themselves, & haue principall care to examine their owne particulars. And as S. Paul saith,

Conscience.

1 Pet. 4. 17.

Prou. 11. 3.

1 Cor. 11.

32.

Cor. 11. 32. When we are iudged we are chastened of the Lord, because we should not be condemned with the world: so likewise we must iudge our selues, lest we be condemned with the world. For as the

Israelites

Israelites, because they wanted Iudges, became Idolaters; so our liues when they are are not examined and iudged by our consciences, we become remisse, disobedient, and Idolatrous, and desperatly runne on with lawlesse appetite, in the common and curious committing of sinne.

Iudge. 17. 6

And this necessary iudging of our selues, is well knowne to ~~our~~ reasonable soules; who (when we haue committed sinne) prouoke our consciences to accuse and iudge vs, as if without this iudging of our selues, we could not prevent the iudgement of God; which would proue much more terrible. The manner of this iudgement is thus: when the spirit of God shal move in any mans heart, a desire to vnderstand themselves, the soule assembles the powers of his vnderstanding, and exerciseth the seuerall faculties in seuerall assignements, and within himselfe (by meditation) can frame the order of a court. The man; body, and soule, hee is the prisoner at the barre: hee is also the witnesse, and

By iudging our selues we prevent Gods heauy iudgement. The manner of iudging our selues.

Conscience our
accuser.

and the iudge, the matter of his inditement is sinne; his conscience is his accuser; his memory doth produce the witnes; his iudgement doth denounce the sentence, and the Diuell attends the execution. Thus are the faculties of the soule disposed in iudging of it selfe: the soule against the soule producing the law, prouing the forfeit, and vrging the penalty.

Now that which hath most busie care in this spiritual & most serious examination & iudgment of our selues, is the conscience, by which the soule hath true vnderstanding in what condition it is; and by whose authority the iudgment of that spirituall court is swayed; the conscience giuing testimony of all our actions, good and euill, whereby our iudging part is directed (without error) to make a iust proceeding without all partiality. And therefore saith the wise man: *Blessed is he that is not condemned in his owne conscience:* for if there be any iust matter of condemnation against vs, there is no fauour can bribe our conscience, but that will to our selues

Eccles. 14.
2.

selues accuse our selues of enery sinne, and reduce to memory, many of our sinfull actions; which but for our conscience we could not remember. And therefore the Scribes & Pharisees that brought the woman taken in adultery, to Christ, and demanded what iudgement she deserued, were remembered and accused by their consciences of their incontinence (whereof they seemed to be innocent or ignorant) when as Christ said: *Let him that is without sinne, cast the first stone at her.* So that they that were so busie in the condemnation of another, were condemned themselves by the testimony of their owne consciences: their consciences making them apply their accusations to themselves, which but then they had vrged against another. And doubtles it is a wonderfull degree of power the conscience hath in the spirituall tryall of our soules, in these two respects. First it knoweth all our sinnes, no man being able to hide from the knowledge of his conscience, any sinne, no not his most secret sinnes. Secondly, it
spareth

John. 8. 9.

Verse 7.

The spirituall power of the conscience.

Secondly.

Rom. 2. 15

Our consciences
shal re-
proue vs in
the day of
iudgment.

spareth no man, neither any sinne, but without respect of any it vrgeth all sin against all men, our very thoughts hauing no priuiledge, but euen their finnes are both in the knowledge and in the hatred of conscience. Therefore, saith Saint Paul: *Their consciences bearing witnesse, and their thoughts accusing one another, or excusing, Rom. 2. 15.* And almighty God when he shall gather together all flesh to iudgement, and expose before the Angels and Saints the seuerall actions of euery mans life whereby they may be iudged (accordingly) either to mercy or iustice, he hath deuised (in his wisdom) that euery one shall haue a witnesse in himselfe (which is his conscience) the which in our life time doth register both our good and euill actions, and at our iudgement doth witnesse & declare them. And therefore the holy Ghost calleth the conscience a booke, euery man and woman hauing one, wherein is writ a true story of euery circumstance, of euery particular action, of euery mans life. And these bookes,

these

these consciences are they that giue eu-
idence for, & against our soules at the
barre of Gods generall iudgement. *Re-
uel. 20. 12. And I saw the dead both great
and small stand before God; and the bookes
were opened, that is, all mens consciences,
wherin was writ the report of al their acti-
ons.* Thus we see what the office of
our conscience is, both in respect of
our owne spirituall iudgings, which is
our reformation; and in respect of the
generall iudgement of God, which
must be to euery one, either eternall
saluation or damnation. Now the man-
ner that conscience vseth in this mini-
stration is worthy of our consideration;
& to vnderstand this, we must remem-
ber first this generall doctrine; that all
men generally haue a conscience, the
which God hath vnited inseparably
to our reasonable natures. And there-
fore not only they that are of Christian
beliefe, and haue the rules of religion to
teach them; but men meerely nat-
urall, and ignorant of diuine wor-
ship, suffer the affliction of their offen-
ded consciences; which though it be in

Reuel. 20.
12.

The man-
ner of the
accusation
of consci-
ence.

All men
endure or
shall en-
dure the
griefe of
conscience.

Reuel. 20.

12.

The difference in
the conscience of
Christians and
infidels.

a farre inferiour degree to that of vnderstanding Christians; yet doth it (in some proportion) exercise a iudgement on the soule, and doth both remember and terrifie them that grossly offend against the law of nature; which to them is the law of reason and religion. This is proued by that place of Scripture before alledged: That the bookes of all the dead were opened; the word (all) excluding none from the accusation of conscience. All then are afflicted by conscience, but not all alike, nor all alike effectually. The Infidels that know not God, but onely as they are taught by the wisdom of nature, haue a conscience; but it remembers the offender his great sinnes onely, and that sparingly & with fauour. A Christian conscience is more seuerer, for it remembers all men, all sinne, without fauour, without exception. There is this difference also; that of infidels & wicked men doth often remember the offender his sinne; but afflicts him not, neither prouokes him to repentance; but the conscience of Christians

ans doth fearefully remember sinne, and doth wound the soule of the offender, with sorrow & spirituall griefe; making him pursue the meanes of his owne reformation, and hate the cause for which his conscience doth so afflict him. And this is the difference betweene the conscience of a Christian and an Infidell. Among Christians also there is great difference of conscience; for as in the common number that professe the Christian religion, the greater part is (by much) the worse; the true worshippers of God being onely a few choyce particulars, drawne out from an infinite number of people: so also though all that haue Christian name professe to haue a christian conscience, yet their conscience is no better then their Christianity: onely a bare name, whereof they haue no spirituall comfort nor vse. Conscience in the reprobate is either silent or outrageous; the silent conscience of the reprobate, is when custome and long continuance of sinning, doth dull the sense of conscience; and this is when

men

A Christian
an conscience
hath
griefe.

The difference
of
conscience
among
Christians

Gods
number
the lesse.

The conscience
of
a reprobate,
V

men giue oauer themselves to commit
sinne with affectation and appetite,
and oppresse their consciences with the
multitude of their committings, so that
such conscience doth not remember vs
our sinne; but when it is assisted by ex-
ternall demonstrations. Such a consci-
ence had *Saul* the reprobate king, who
persecuted his sinfull intents against
holy *Dauid* with all his endeuour; yet
when *Dauid* gaue him that notable de-
monstration of loyalty, shewing him
by direct euidence, that God had shut
him vp in his power; and notwithstan-
ding he had saued the life of his ene-
my, that sought his destruction. This
notable testimony of *Dauids* good con-
science, did stirre vp the dead spirits of
Saules euill conscience, to acknowledge
his sinne, and (for a time) to forbear
and repent his vniust vexations. The
outrageous conscience in the reprobate,
is when the conscience hath (for a
time) bene silenced, & hath giuen the
sinner an vnchast liberty in his vngod-
lines; yet so, as that once apprehending
the knowledge of his sin, and knowing
the

1 Sam. 24.
12.

Verse 18.
The out-
ragious con-
science of
the repre-
bate.

the state of condemnation where-
in it is, it breaketh out into a violence,
which wanting moderation, vrgeth
the sinner to execute vpon himselſe
ſome desperate vengeance. Such was
the conſcience of *Iudas* the traytor,
which ſlept all the time he was plot-
ting and practiſing his treason; but
when his ſinne was brought into
act, then his conſcience (though e-
uill) did vpbraide his ſinne with ſuch
violence, as made the griefe vnſup-
portable; and the traytor (not able
to endure the torment of his conſci-
ence) thought (as *Caine*) that his ſinne
was greater then the mercy of God; &
ſo deſpairing mercy, he desperatly han-
ged himſelſe. Such are the conſciences
of the reprobate: their cōſcience is ſlee-
py, and doth reprove but ſeldome; yet
when it doth reprove, it is then moſt
terrible and without all comfort. And
though in this life they neuer afflict for
ſin, but ſeeme ſenſles and dead in their
appointed offices; yet at the day of
iudgement, *when the booke of euery
mans conſcience ſhall be opened,* then will

Desperati
on cauſed
by a vio-
lent con-
ſcience.

Iudas.

Caine.

Mat. 27. 3.
4. 5.

Reu. 20. 12.

I their

their consciences that in this life haue bene most silent, be most lowd and terrible in their accusations, denouncing iudgement, and inflicting a greater torment on the soule, then the damned can haue patience to beare.

Wisd. 17. 10

This is the office and end of an euill conscience.

A good
conscience

Now the conscience of the child of grace is in full opposition to the conscience of a reprobate: for when God shall please to call his seruants to a knowledge of himselfe, and to a detestation of sinne; the grace of his holy Spirit moueth in the heart of such a one, and first awaketh the conscience, and giueth it sence to vnderstand the calamity of the soule; and spirit, to reprove and admonish it in needfull directions. And this grace of God, giuing the conscience sence to vnderstand sin, and spirit to reprove it; is the first degree of our reformation, and the preparation to our spirituall conuersion, God himselfe being the prime and principall author thereof. This beginning of the grace of God spreads it selfe into

How God
moueth
the consci-
ence.

into very large proceedings: for when our conscience is once touched with this godly desire to examine the errors of our life, God doth not there leaue vs, but giueth vs a continuall assistance, to finish that needfull care; without despaire, without fainting. The manner may be thus considered. The conscience (being instructed by grace) vnderstandeth that the soule is in danger of Gods iudgement; this knowledge causeth a desire in the soule to examine the particulars of our life; then doth it compare our seuerall actions, with the seuerall duties of the law, and thereby is made euident the many and great defects of our life; and that therefore our soules & bodies are guilty, and stand in the danger of condemnation. From this knowledge doth arise the griefe of a wounded conscience: for the statute lawes of God condemning vs for the trespasse of our liues; the conscience then (whose office is to accuse, or excuse) vpbraideth our sinne, and denounceth the iudgement of the law against vs, which

When God doth stirre our conscience, it continueth that holy motion to our reformation.

The manner how a good conscience worketh.

The cause of the griefe of conscience

Note.

The guilty
soule like a
condem-
ned felon.

is eternall damnation. And in this case we may compare our soules to fellows at the barre, who hauing pleaded guilty, and receiued the sentence of the law, abandon all hope, and onely prepare themselves for the stroke of execution; yet the soueraigne Iudge, being pleased to descend mercy to these poore condemned prisoners, offers them the benefite of their clergie, promising mercy to all them that shall be able to reade the lines proposed them. So our soules being arrested for sinne, and standing at the barre of our owne iudgement, being accused by conscience, and hauing the law against vs, to condemne vs; we are then in a much more grieuous condemnation then fellows, because they feare but a temporall death, but we eternall. Neither can we (more then they) free our soules from these extremities, vntill God (who is the iudge of all the world) shall please to offer mercy, and the benefite of his clergie; which is nothing else but the story of

of the meritorious sufferings of Iesus the Lambe of God, which story is written in spirituall characters vpon the crosse of his death. And this booke (the spirituall crosse) being writ with the bloud of the most righteous, God presents to all the world, all the world (in respect of themselves) being guilty, and condemned: promising remission of sinnes (a generall pardon) to all them that with their eyes of faith, shall reade this booke of life, and apprehend and apply (Iesus) the contents thereof to their saluation.

Christ the booke of life.

How to quiet the trouble of a grieued conscience

Thus (and but thus) is it possible to quiet the trouble of a grieued conscience, the conscience being neuer satisfied for sinne, before the iustice of God be satisfied by the apprehensiu righteousnesse of Iesus Christ. And therefore saith Saint *Pauls* *Being then iustified by faith, wee haue peace towards God through our Lord Iesus Christ.* Rom. 5. 1. And thus farre I haue proceeded in the first part of this Tract, viz. the death of man:

Rom 5. 1.

The conclusion of this first part.

No man
can be a-
ble to ap-
prehend
Christ be-
fore his
conscience
is thus
prepared
him.

for the whole passage of the old Testa-
ment, from the creation of man, to
the incarnation of the Sonne of God,
doth onely humble vs with the know-
ledge of our own vnworthines, & ther-
by make vs fit to apprehend and apply
the righteousnesse of Iesus Christ:) for
before we can liue to God, we must
dye to our selues; neither is there a
spirituall regeneration, where there is
not first a spirituall mortification. And
where grace would enter, sinne must
voyd: for he that would follow Christ,
must deny himselfe. And therefore
let no man presume to apprehend the
mystery of the righteousnesse of the
Crosse of Christ, before he hath re-
formed his actions, quieted the clamor
of his conscience, and vtterly denied
the strength of his owne nature. For
how shall hee beare the Crosse of
Christ, that is laden with his owne
infirmities? or how shall he be benefi-
ted by the promises of the Gospell,
that doth not first iudge himselfe by
the commandements of the law? For
he that knoweth not his disease, see-
keth

keth no physicke; and Christ came not to call the righteous, but sinners to repentance.

The generall vse.

This doth admonish all men carefully to watch the behauior of their liues; for if the conscience of euery man be a booke, wherein is writ the records of all his actions, good and bad; and that seeing this booke must be read at the day of iudgement in the audience of all the world, before God, and before his holy Angels and Saints; what manner of men ought all to be in godly conuersation? This ought to moue in euery one a double care. First, that they auoyd (carefully) all vngodlines, both in thought and action; whereby they may suffer disgrace before God and all his creatures, at the generall iudgement, when the booke of their conscience shall be opened to euery ones eye. Secondly, it doth perswade a diligence in all godly exercise; and

The vse.

Reu. 20. 12

First.

Secondly.

There is
no ambition
lawfull,
but the con-
querous de-
fire of hea-
uen,

The booke
of consci-
ence can-
not be de-
ficed but
onely by
the preci-
ous blood
of Christ.

that all men contend (with an holy e-
mulation) to exceede in godly action;
whereby they may receiue applause
and generall reputation in the generall
assembly of God and all creatures. For
as in the affaires of earth, men couet
most desirously to gaine reputation and
generall name, because it argueth an
extraordinary degree of desert in him
that hath it: so in contending for this
spirituall garland (heauen,) it cannot
but be an extraordinary degree of con-
tent, and spirituall pleasure, to be na-
med in the ranke of best deseruers.
And as malefactors that suffer pub-
like punishment for their offence, e-
steeme the shame more then the paine
of their corrections: so ought all
men to feare the shame they must en-
dure, if their conscience disgrace them
before so great a presence, as will be
at the generall iudgement. For let all
men be perswaded, that all their faults
are so writ in the booke of their con-
science, that there is no meanes to ob-
scure their knowledge, & to raze them
out; neither wil the conscience (though
it

it be our owne) be corrupted, to con-
niue and dissemble with God, but (e-
uen to our owne faces) it will produce
all our sins, whose memory is not blot-
ted by the righteous bloud of the Son
of God. Againe, seeing the witnesse of
our conscience is that euidence, where-
by we are all iudged either to life
or death, we all ought most careful-
ly auoyd the doing of aught that may
offend our conscience; but rather to
liue in feare and awe of conscience, be-
cause our eternal state dependeth vpon
the report of our own conscience. This
ought to preuent all vnconscionable a-
ctions, & to haue a detestation of euery
sin; because when we haue committed
sins, we haue hired against our owne
soules so many witnessses to vrge our e-
ternal condemnation. Lastly, seeing that
that consciēce which in this life is most
silent, wil notwithstanding at the day of
iudgment be most terrible & clamorous
it admonisheth all men not to rebeil a-
gainst their conscience, & to runne on
without checke in the committing of
sinnes; but rather to yeeld themselues
to

Not to of-
fend our
conscience

The silent
conscience
will be
most lowe
at the day
of iudge-
ment.

Customary
finning
dulleth
conscience

Euill ex-
amples
ought not
to moue vs
from the
duty of
conscience

The office
of charity.

to the correction of their consciences, lest by their customary finning, they dull the sence of conscience, and so runne on in the race of all vnlawfulnessse: for though the reproofe of conscience be very terrible to him that rightly vnderstands it, yet ought it to be carefully apprehended, and respected as a mouing cause to repentance, and reformation. And let no man encourage himselfe with common example; that because the common sway of mens actions respect greatnesse more then goodnesse; and craft more then conscience; that this can warrant any ones imitation; but rather wheresoeuer we see vnconscionable dealing, if in our friends, we our selues ought to be their conscience, and admonish them; if in our enemies, we must hate the sinne, but pittie the sinner, and labour (not his imitation,) but if it be possible, his conuersion. And this direction is both wisdome and charity: for he that is wise, will be armed, and not harmed by ill example: and he that is charitable, will do the good he can,
and

and with the good he cannot do.

Speciall application.

I will therefore constantly endeavour to reduce to memory the severall actions of my life past; I will then compare them with the duty of my conscience, and thereby vnderstand in what degree of sinne I am; what my conscience shall approve I will continue; what it condemneth I will hate; be it my pleasure, be it my profite; be it my nearest, or my dearest sinne, if my conscience call it sinne, I will despise it. There is nothing shal make me alter or suspend this resolution, I am constant in the love of conscience; what I have done I will reforme by conscience; what I have to do, my conscience shall iudge it lawfull before I do it. If my occasions present me profite, I will despise it if it be not honest; if pleasure, & not lawfull, I will loath it. I will vnder- take no action, entertaine no favour, but I will consult with conscience in every

Speciall
applicati-
ons.

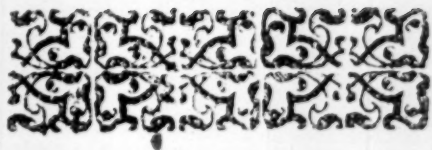
Good con-
science is
in hatred
with all
sinne.

To consult
with con-
science.

euery iudgement, and in all actions, I will beled by the voyce of conscience. If the world commend a sinne, and my conscience condemne it, I will condemne the world and commend my conscience: I will credit my conscience more then common example, because my conscience must iudge me, and not example. If my conscience secretly accuse me of sinne. I shall certainly know there is cause; I will therefore then examine, and as my conscience shall direct, I will rectifie. I will not silence my conscience from all reprooves, I will onely auoyd the cause of reproofe (sinne) and that carefully; when my conscience shall vrge me the law, my sinnes, and the condemnation I haue deserued. I will not therefore despise my conscience, nor despaire mercy; but direct my eyes of faith to Iesus the strength of my saluation; by whose fauour I shall satisfie both the law and my conscience. The hope and comfort I haue in his righteousnesse wil quiet the trouble of my conscience, and he that hath reconciled God and me,

me, wii also reconcile me to my conscience, and make it that was my accuser, my comforter. This direction I propose my selfe, and perswade all men as I propose and purpose; that in all our actions and consultations, we iudge nothing conuenient that is not lawfull; and that nothing may be thought lawfull but that which hath the warrant of good conscience.

Conscience that
did accuse,
will comfort.



THE SECOND
PART OF THE HO-
ly Pilgrime, leading the way
to new Ierusalem:

OR

A Diuine Direction in the way of
life, declaring the order and causes
of mans happinesse, attained by the
imputation of the righteous-
nesse of Iesus Christ.



LONDON,
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tholomew Sutton, 1610.



*Of the Gospell, the new Co-
uenant, or the couenant
of Grace.*

Chap. 1.



HE story of the Bible, from the first beginning, to the birth of our Saviour Iesus, doth for the most part, declare the miserable condition of mankinde, how he hath falne from the innocence of his nature, which God gaue him in his first creation; and how he hath continued in sinne, and in the curse of God for sin; hauing no power in himselfe to satisfie the iustice of God, or to reconcile himselfe to his fauour. Therefore did God giue the law of the ten commandments (the particulars of his reuea-

The Gos-
pel.

How to vſe
and apply
the Scrip-
tures.

The faith-
full, before
the incar-
nation of
Chriſt,
were ſaued
by Chriſt.
The diffi-
culty be-
tweene the
Law and
Gospell.

led will,) both to prouoke men to en-
deuour in the exerciſe of all godli-
neſſe; and alſo that by the knowledge
of the law, men might know their
owne defects, and by their humilia-
tion to be prepared and made fit for
the mercy of the Goſpell. For though
Ieſus Chriſt the ſubſtance of the Goſ-
pell, was (in the counſell of God
from all beginnings) determined to
be the redeemer of mankind, being
alſo promiſed to our firſt parents;
and by whom all the faithfull be-
fore his incarnation, had the pardon
of their finnes, apprehending (by
faith) the promiſe of his righteouſ-
neſſe; yet was not this grace declared
them in ſuch plaine and direct eui-
dence, as now it is in the preaching
of the Goſpell; it being then deli-
uered onely in ſhadowes, ceremonies,
prophecies; and in the myſti-
call ſence of Allegories, ſo that few
had capacity and grace (rightly) to
vnderſtand them. All which diffi-
culties are now vaniſhed in the prea-
ching of the Goſpell; the Goſpell pre-
ſenting

senting vs (in most familiar and easie demonstrations) the substance without the shadow, and the truth without the figure; withall giuing directions and infallible rules, not onely to know the meanes of our saluation; but how to make it ours, to apprehend & apply it to our owne particular comfort. And this grace doth the Gospel giue with such fauour, as that the necessary doctrines exceede not the vnderstandings of men of meanest capacities; but that all that will (without respect or exception) may reach their hands of faith, to the Crosse of Christ, and freely apprehend the meanes of their saluation, which is the Lord Iesus, triumphing at the conquest of his death, ouer sinne, hell, and damnation.

The great
fauour and
liberty of
the Gospel

This is a blessed alteration in the state of the world: for in the time of the law, when the grace of the Gospell was hid in the clouds of the ceremonies, the obseruers of the ceremoniall law, did seldom vnderstand the mysticall sence of the ceremony, which did allude to some

A happy
alteration.

The ceremonies of the law did allude to the graces of the Gospel.

Tit 2. 11.

Exod. 19. 16.

What the law commandeth. What the Gospel.

particular grace in the Gospel.) And therefore though God was pleased to accept their carefull endeouour in their religious obseruing the ceremony, which was but a figure of the truth included in the ceremony; yet they wanted a great part of that spirituall comfort, which we haue in obseruing the couenant of grace (the Gospel;) the grace of God appearing to them as God himselfe did to the Israelites their fathers at the deliuering of the law in cloudes, in fire, in smoake and thunders; but to vs he doth appeare more familiarly, Iesus Christ his Sonne, and the most liuely representment of himselfe, assuming our nature, and conuersing with vs, did wound our sinne, and heale the wounds sinne had made in our soules; in whom God was (personally) present, whose words taught saluation, and whose actions wrought it. This is the difference betwixt the law & the Gospel; The Law commandeth vs to do and liue; if not, to dye; the Gospell (all mercy) requireth to belecue onely, and liue: and this

this is a wonderfull degree of Gods fauour; that because we are not able to keepe the couenants of his law, is therefore pleased to yeeld to our infirmities, to alter our obligation, and to enter new couenants with vs; the couenant of Grace, whereby God doth indent with man, and binds the iustice of his law in the bonds of his mercy, promising saluation to all them that faithfully beleue in the merits and mediation of his Sonne Christ. Thus doth God allure vs by easie meane, & faire promises to inherite euerlasting life, which the law denyeth to all men; no man being able to satisfie the iustice of the law. If it be objected then, that the grace of the Gospell doth destroy the workes of the law, because that mercy is giuen of grace, and not of desert; I answer, that the Gospell doth not destroy the substance of the law, but doth onely abate and mitigate the rigor thereof: as God when he preserved *Daniel* in the Lyons den, did not destroy the Lyons, but onely that their mouthes, and bound their power, that

The couen-
nant of
Grace.

Obiection.

Answer.

Dan. 6. 16.

they might not hurt *Daniel*: So he hath not destroyed the law, but doth onely reſtraine the violence thereof from hurting his *Daniels*, that is, the faithfull.

Dan. 6. 24.

The difference of
reſpect
God hath
to his ſer-
uants & to
his ſlaves,

And as when *Darius* tooke *Daniel* from the denne, and caſt in his accuſers, the Lyons then had the maiſtry, and deuoured them; ſo the reprobate ſhall not auoyd the condemnation of the law, notwithstanding the promiſe of the Goſpel, and the new covenants of grace; becauſe no man hath the benefite of mercy, but he that (firſt) is the child of faith. And therefore the great king of all the world ſhall take his faithfull *Daniels* from the power of the Lyons (thē law,) but leaue the reprobate in the ſtate of their deſtruction. Thus much in generall of the Goſpell, and of the generall difference betweene that and the law, and betweene them that liued vnder the bondage of the law, and vs that liue now in the liberty of the Goſpell.

The purpoſe of the Goſpell is the ſaluation

saluation of men. And therefore the Angel that was the first preacher of the Gospell, told the Shepheards that *he brought them tidings of great ioy*: (indeed) a greater could not be then to bring them the newes of their saluation. The matter of the Gospell is the life, the death, & the doctrines of Iesus Christ: for they are the only meanes by which we attaine to the fauour of saluation: his doctrines were directions, his life examples, and his death was, and is life to all that apprehend him. In the circumstance of the Gospell is principally considered; First God, who of himselfe and of his owne election, without cause in man, did enter this covenant of grace, being moued only by the pleasure of his owne will, and by his own gracious loue to his creatures. For so saith the holy Ghost: *God so loued the world that he gaue his onely begotten Son, that whosoever belueued in him should not perish, but haue ewerlasting life.* Whereby it is euident that the loue of God was the onely cause that moued him to this effect: for God can glorify himselfe

in

Luk. 2. 10.

1 Cor. 15. 1.
2. 3.

I
The circumstance
of the gospell

Ioh. 3. 16.

The loue
of God,
the moving cause
of the covenant of
Grace.

in the damnation, as in the saluation of men; for he needeth no addition of honour, that is infinite both in greatness and goodnesse; but as his mercy is most eminent ouer all his attributes, so in this new couenant of the Gospell he doth giue vs the greatest demonstration of his mercy that can be, in giuing his onely begotten Sonne to dy on the crosse for the redemption of mankind: in euery word whereof there is an emphasis or a passion of loue (infinitely) beyond all comparison; where it seemeth that God doth (as it were) put off his Maiesty, and descend himselfe in his care to pittie and redresse the ruined state of sinfull man his enemy. Secondly, in the person of Christ (who is the cause both mouing and finishing the couenant of the Gospell) there is matter of most worthy and admirable consideration. For Christ is not onely to be vnderstood, as the instrumentall cause whereby this couenant of grace betweene God and man was effected, but also as the first mouing cause and deuiser of it; it being impossible to assigne

Secondly.

How to
vnderstand
Christ in
the Gospell.

signe him offices without his owne appointment, he being equall to God the Father, and the holy Ghost; and they all hauing but one diuinity vndiuided. This the vnbeleeuing Iewes could not comprehend; and therefore they derided Christ when he said: *Before Abraham was I am*; not knowing that he was God equall and coeternall with his Father, and was begotten before all beginnings.

Ioh. 8. 5. 8.

It is therefore most wonderfull in the person of Christ, that he being God, and the Lord of all the world; that he would leaue the bosome of his Father, and (for a time) to put off the presence of his diuine Maiesty, and to take our nature vpon him in humility, and in a base estate; and to vndertake (not onely) to satisfie the law, & make good our defects, but also to beare the displeasure of his Father, and to suffer the malice of wicked men to preuaile, euen to his death; and that he hath endured all this for the good of man, a creature that by sin had brought himselfe in disgrace with God. And which

Strong
wonderfull
of the love
of Christ.

Christ suffered of his owne will, and not by constraint.

Psal. 144. 3.

Thirdly.

The Ministers in the office of the Gospel

Apostles.

is most of all, that he hath done all this by his owne appointment, without either command or direction, there being no power about him by whom he could be commanded. This incomparable loue is able to astonish a Christian meditation, and to make it admire & say with holy *Dauid*: *Lord what is man that thou hast such respect vnto him, or the sonne of man, that thou so regardest him?* Psal. 144. v. 3. Thirdly, is considerable the officers in the holy ministration of the Gospell, by whose endeavour and vigilancy, the spirituall graces of the Gospell are distributed to the children of faith, for whose sakes the covenant of grace is giuen. The first officers (in this kind) were the twelue Apostles, of purpose chosen by the Lord Iesus himselfe, that they might be the faithfull witnesses of the whole passage of his life; and that (after his ascension) they might plant in mens hearts a knowledge of this Gospell; and by their prayers, preachings, and godly exhortations, to dispose the holy seede of grace in their hearts, whom God should
make

make capable to entertaine it with profite. These holy labourers being assisted by the holy Ghost, trauelled in Gods husbandry, with such profite, as that the Gospell (in their times) spread it selfe into very large lin its. And building vpon the foundation of the rocke Christ, they haue erected such a frame as shall remaine to all posteritie. These holy Ministers were the conducts, whereby God did conferre his spirituall waters of life into all the parts of the world, who spreading themselves (in their painfull trauell) ouer all the knowne world, spread the Gospell as they went; & left in euery place where they came, a memory of their Lord and maister Christ Iesus. After them succeeded others in their example, who both taught the Gospell, & confirmed it with the testimony of their death. These are the holy officers in the ministration of the Gospell, & all that liue in the church of God in their office, & in their example, shal with them receiue the wages of faithfulness. Here is offered a large occasion to dispute a question in cōtrouersy, who

The profite of their labours.

The state of the primitive Church.

A question in much controuersie.

The Papist

The protestants opinion.

The Puritane and Brownist.

Truth between two extremities of error.
Fourthly.

who are they that are the true Ministers of the Gospell. The Church of Rome challenge to be onely able to deriue a true ministry, because (say they) they haue continued one & the same succession from the Apostles downwards. The Protestants misproue their Ministry, and plead intrusion of ceremony, and corruption of error, and professe to haue reduced a ministry in most neare proportion to that of the primitiue Church. The Brownist is peremptory against them both, and fondly pleads against the names and titles of the ministry. And therefore as these quarrels are vnplacable, & out of hope to be reconciled, I will leaue them in their strife, with this admonition to my reader: That we despise not Christ, because vpon his Crosse he did hang with theeues; neither that we honour theeues because they hang with Christ: for that which is but neare truth, is no truth, and the best vertue is placed betweene two extremities.

Lastly, is to be considered, to whom the benefites of the Gospel appertaine; and

and that is to the elect, namely such as are most industrious in the faithfull execution of the law; for (as I haue said) God hath not giuen the Gospell to destroy the law, but to preferue and reuiue it, that men may be allured by the sweet promises of the Gospell to endeavour with alacrity and hope in the exercise of the law. And therefore Christ himselfe saith: *If ye loue me, keepe my commandements*; that is, endeavour to keepe them with all diligence: for he that is carelesse in the seruice of God, is not to hope that God will be carefull of his saluation. This is also approued in the parable of the labourers in the Vineyard. The maister of the Vineyard is God, the Vineyard is the world, the labourers are the faithfull and painfull Christians, their wages is the benefite of the Gospell. So that not the lookers on, but the labourers in Gods vineyard shall receiue the wages of euerlasting saluation.

These considerations are most weighty in the generall vnderstanding of the Gospell, to which I will adde this admonition:

Mat. 20.1.
&c.

2 Thes. 2.
10. 11. 12.

Mat. 13. 45.
46.

monition: That all men esteeme worthily and reuerently of the Gospell of Iesus Christ, because God doth iudge the contemners thereof to be guilty of deserued damnation. And that if God present them the meanes to communicate with the benefites of the Gospell, that they neglect (rather) all the profits in the world, then the treasure of the Gospell. For that is that one thing which is only necessary, and that pearle of price, for which we are aduised to *sell all that we haue, that we may purchase it.* For he that hath that iewel, hath sufficient wealth; & he that hath al things but that, he hath nothing, if he hath not that. For what will it aduantage vs to win the whole world, if we leese our foules? and what enlargement can he desire, that hath the treasure of the Gospell in his heart, whereby he hath continuall comfort; and is led in the path of his saluation.

The generall vse.

First, this doth generally remember
all

all men the admirable degree of Gods fauour to mankinde; that notwithstanding our apostacy from the seruice of God, & our continual trade of sinning, which might incēce the iustice of God to destroy vs at once, and for euer; yet doth he continue himselfe in his owne kind, a God & a father most compassionate; who inclineth rather to pitty then to punish our infirmities. And therefore did almighty God take from man the burthensome condition of the law, and promise him euerlasting life vpon much more easie couenant; the which grace doth challenge from all men a dutifull thanks to God, who hath taken from their neckes the vnsupportable burthen of the law, giuing a greater liberty and ease in the worke of their saluation. Secondly, it doth admonish all men carefully to apprehend the grace of the Gospell, and not to neglect the present and the precious opportunity that God hath giuen them; because he that shall breake this couenant of grace, shall doublelesse forfeit the estate of his

I.

body

Pitty in
God is
most natu-
rall.

The duty
of thanks-
due to
God

Secondly

The da-
nger of for-
getting the
couenant
of grace.

body and soule vnto eternall damnation. For this new couenant of the Gospell, as it is the greatest of all the fauours of God, so it is the last; and that being neglected, there is not another to hope for.

The Gospell doth not destroy the law.

Thirdly, seeing the Gospell doth not destroy the substance of the law, but onely mitigate, and sweeten the seuerity thereof, by a gracious dispensation from the extremity of iustice; it behoueth all men be (equally) as carefull in the performance of the duties of the law, as if there were no other couenant but the law to iudge vs. For there is no man fit for the grace of the Gospell, but he that is first schooled in the law of Gods commandements. And therefore is the *law* (said to be) *a Schoolemaister vnto bring vs to Christ*, because it doth humble vs in the knowledge of our owne infirmities.

The law doth fit vs for the Gospell. Gal. 3. 24

Fourthly.

Fourthly, seeing the purpose of the Gospell is the saluation of men, it behoueth all men to respect the Gospell as they would their saluation; and to labour by all means (not onely to aduance

uance the prosperity thereof, but also to auoid euery cause that may occasion the slander or disgrace to that sacred profession.

Fiftly, seeing the matter of the Gospell, is the story of the words & workes of Iesus Christ our Sauour while hee was vpon earth, it doth binde euery mans conscience to haue a reuerend and a confident opinion of the truth thereof; and that all men labour by all conuenient meanes to maintaine the memory and reputation of those sacred writings, the which are onely able to guide vs without error in the way of our saluation.

Sixtly, seeing that God of his owne fauour did without desert, nay without hate, enter this couenant of grace, binding himselfe in the suerty of his word to giue saluation vpon the easie condition of the Gospell: and that seeing that Christ Iesus the Son of God, did please to appoint himselfe, and to descend his maiesty in great humility, to establish our saluation in the merits of his holy workes: what manner of men

Our duty
of respect
to the Gos-
pell.

Fiftly,
A reue-
rence to the
story of the
Gospell.

Sixtly.

Seuenthly.

A remembrance to the Ministers of these times.

Eightly,
The promises of the Gospell belong to the faithfull only.

ought all of vs to be in thanks and godly conuersation?

Seuenthly, seeing the officers appointed and chosen by Christ for the ministration of the Gospell, were the holy Apostles, & after them the reuerend Martyrs in the primitiue Church, by whose diligence the Gospell spread it selfe ouer all the knowne world; this doth admonish all them that either are Ministers of the Gospell, or that haue power to make them; what choyce there is to be made of their vp-rightnesse and godly conuersation, and what diligence is required in their spirituall trauels; all which ought to fashion themselues as neare as they can to the example of the holy Apostles. Lastly, seeing the promises of the Gospell belong to the faithfull only, that are industrious in the seruice of the law; this ought to prouoke all men to contend in godly exercise to exceede one another, and to stirre vp their dead desires with the hope and promise of the Gospell; and that they thinke not the law burthensome, being now made easie

casie by the grace of the Gospell: and therefore to trauell in the duties of the law with alacrity and spirituall comfort, hauing their confidence & eies of faith vpon the promise of the Gospell. Thus if men dispose themselues & their affections, they shall finde the happy difference betwixt mount *Sinai*, and mount *Sion*, the law and the Gospell; in both which the gracious may find comfort, but with great inequality.

Speciall application.

Therefore the Gospell being a couenant betweene God and my soule, my first care shall be rightly to vnderstand this covenant, lest by misunderstanding & false construction, I breake the covenant of grace, and so runne my saluation into a dangerous hazard. I will therefore search the fence of the mysteries of the holy Gospell; if they exceede my vnderstanding, I will compare them with the holy writings of the Prophets and Apostles: if these

L 3 exceed

The difference betweene mount *Sinai* and mount *Sion*.

Speciall application.

The most needfull search of scripture.

How to labour to understand them.

What we must auoid.

Christ the seale of the couenant of Grace.

exceed my capacity, I will consult with the learned expositions of reuerend Fathers of the Church. If all these satisfie not, I will then resort to the dayly seruants of this ministration, and by diligent obseruing their Sermons, expositions, and spirituall exhortations, I shal both learne what is the couenant I haue entred with God, and the meanes I must vse to keepe couenant; when I haue attained this forwardnesse, and hope of better knowledge, I will (carefully) auoyd the dangerous enchantments of Heretiques, Schismaticques, and all false teachers. I will not taste their poyson, though they present it in cuppes of gold, their bait shall make me suspect their hooke, and their faire and holy pretence, their fowle and wicked purpose: for hauing found Truth, (the Lord Christ) who is the seale of Gods couenant with me, I wil preserue that truth from all defacing; and laying that for my foundation, I will build thereon the whole frame of my life, and fashion all my actions as the rules of the Gospell, and as the example

ample of my Christ shall command me, that so I may keepe couenant with my God, and obtaine the promise of the Gospell, (which is the saluation of my soule.) And then (with holy *Jacob*) I will boast my fortune, and say vnto my soule : *I haue enough*, and desire no enlargement.

Gen. 45:28

Againe, when I meditate the matter of the Gospell, that is, the words and works of our Sauour, then it shall moue me to a very reuerend esteeming of the story of the holy Gospell, and make me delight to exercise my time in the often reading and conferring thereof: for if they that haue estates in temporall possessions, bee most carefull to preferue such euidence and writings, as is deliuered them for their security, and oftentimes spend a great part of their weath and labour to confirme and continue such estates, and such euidence: shall not I then (much more) spend my best diligence and meanes to vnderstand (rightly) the writings of the holy Gospell, which are the deedes and euidence betweene

The delight we ought to haue in reading the story of the Gospell

The world ly care.

All wealth
is beggerly
in respect
of Gods
fauour.

Who are a
Christian.
mans law-
yers.

Lastly.

God and me, touching the euerlasting state of my soule, and carefully to keepe such couenants as giue me claime and interest in the possession of a kingdome? Shall men giue their substance to lawyers to maintaine their beggerly possessions, (in respect of heauen but beggerly, though it were the possession of the whole earth;) and shall I neglect the couenants of euerlasting life, and may haue law without fee? I will neuer do it, I will neuer giue such testimony of madnesse; but I will seeme to do good by their euill example; let them labour their earthly possessions, I will labour the possession of heauen: let them waste their substance on lawyers, I can haue law and lawyers much more reasonable; the Prophets and Apostles are (and shall be) my Councillors, their hands are not corrupted, their iudgements cannot erre; I will therefore assey in their confidence, and endeaour as they direct me.

Lastly, when I meditate the particulars of the story of the Gospel, I despise
all

all other histories, in comparison of this and the old Testament. For the writings of men do commonly labour vile and vnworthy arguments; and those of them that trauell a good cause, yet are they defectiue either in matter or forme; but the Gospell and other holy Scriptures being writ by the direction of Gods sacred Spirit, they are (not onely) holy in their matter, but excellent in their forme, able to giue the desirous reader infinite variety of content. Therefore when I desire to reade of maiesty and great action, of Empire, warre, conquest, gouernment, policy, and infinite of this kinde that depend on greatnesse, I can find both stories and examples in the Scripture, many and vnmatchable. If I desire the stories of mercy, loue, peace, humanity, ciuill action, and the rest that depend on goodnesse; every page in the holy Gospell can furnish me, either with some story, or some example of that kinde: if I desire wonders & miracles of most admirable credence, they are in the scripture most frequent

The difference betweene the writings of God and man.

The variety of delight in the story of the Scripture.

A Christi-
an resolu-
tion.

The best
eloquence

frequent, yet most true ; in other writings not common, yet commonly false. Therefore the holy Scripture, and especially the holy Gospell, which is the couenant of my saluation, shall be my continuall exercise, I will exercise my pleasure in reading and meditating the excellent variety of matter, and maiesty of the phrase, (being the rhetorique and eloquence of the holy Ghost:) I will also exercise my profite in studying (rightly) to vnderstand the couenant of my saluation, to keepe which couenant, I shall be often admonished, by promises, threats, and by example. In all which, the knowledge and meditation of the holy Gospel will instruct me. For these respects I will enter couenant with my soule, to be most carefull in keeping my couenant with God.

of

*Of Christ Iesus the Sum of
the Gospell.*

Chap.2.



Christ Iesus is the Summe
or compendium of the
Gospell; in whose actions
& holy sufferings the main
execution of the Gospell, was (only &)
wholly finished: for he being the seale
of the couenant of grace; the couenant
was onely promised, not performed
vntill Christ himselfe came in our na-
ture, who did first discharge the for-
mer debts we ought the iustice of God;
before he did seale and ratifie the new
couenant of the Gospell. Therefore is
the holy Gospell called the new testa-
ment of our Sauour Iesus, because the
interest and title of saluation, could not
be deriued of the children of God, but
by Christ the testator his sufferings &
death in his humane nature. It is also
called

Christ the
summe of
the Gospell

Christ
hath paid
our debts
for vs.
Why the
Gospell is
called the
new testa-
ment.

Why the
last will.

The Gos-
pell the
last refuge
for men.

A founda-
tion of
Christian
religion.

called the last will of Iesus Christ, be-
cause God hath fully determined that
this Testament, this couenant shall re-
maine (vnalterable) to all posterity;
there being no purpose in God, no po-
wer in man to alter or repeale, or change
the forme of this couenant: but being
determined by the whole Trinity, from
before all beginning, to be the last re-
fuge for sinfull men: and the onely &
most safe meanes of their spirituall deli-
uerances; it was also in the fulnesse of
time, perfectly finished by Christ, as it
was before determined in the counsell of
the trinity. And from this doctrine doth
issue this foundation of Christian reli-
gion; that the couenant of grace was
purchased onely by the righteousness of
Iesus Christ: who in our nature satisfy-
ing our contempts, & in our nature wor-
king righteousness, did in our nature, &
in our behalf indent with God & enter
these couenants; & lastly to ratify all, he
did die in our nature; & with the blood
of his sacred hand subscribe & seale his
Testament our couenant, whereby it is
made vnquestionable trew, and vnalter-
able

able to all times. It is euident then that the matter of the gospel is wholly contained in the onely worke of Iesus Christ, and that Christ is a contract compendium of all such particulars as are contained in the couenant of mans saluation. And that therefore the canons and decrees of Councils, & ecclesiasticall states, may the very writings of the Prophets and Apostles, adde not any matter to the substance of the couenant of grace: but are rather to be vnderstood as interpretations and plaine expositions of such secrets, as the wisdom of Christ Iesus thought good to fold in allegories and darke vnderstanding. For Christ left not his worke defective and imperfect, wherby it might require correction, but in a most exact performance. Therefore saith *Saint Paul*, *Other foundation can no man lay, then that which is laied, which is Iesus Christ*. And he assureth a reward to them that build vpon this foundation; & not to thē that lay a new foundation, or alter this that is laid. Christ then, the foundation of christian religion, & the substance of the Gospel, did

The works
of Christ.
The matter of the
Gospel.

How to vnderstand
holy writings that
interpret
Scriptures.

1. Cor. 3.
11. 12.

Vers. 12.
14. 14.

The
word.
The
works of
Christ.

The words
of Christ
giue all
men suffi-
cient di-
uine direc-
tion.

A generall
vnderstan-
ding of
Christ.

did execute his diuine office with a double diligence, his word, his worke; by his word I vnderstand such spirituall doctrine as he dayly deliuered to his hearers, whether it were direction, admonition, reformation or interpretation; in all which our Sauour hath so abundantly trauelled, as that not only particular men, but the catholique Church also may receiue ample & sufficient directiō, both for diuine doctrine and spirituall discipline. By his works, I vnderstand euery act, and all the passage of his temporall life, from his incarnation to his death on the crosse, in all which time he was continually working somewhat that was auailable & necessary for the redemption of mankind. Thus is Christ generally to be vnderstood, as he was the principall matter of the Gospel, and the onely working meanes of our saluation. To make this doctrine familiar and profitable to Christian men of easie vnderstanding, I will subdiuide this double care of Christ into particulars. The words of Christ, the time of his incarnation did

did instruct vs the duties of our soule, and the duties of society; the duties of the soule, are all those things that are needfully required in the state of Christianity, whether we respect the necessary faith of the Church, the necessary orders in the Church; or the necessary obedience to the Church. The duty of society is ciuill action, and humanity; that is, a louing, charitable and orderly conuersing of Christian men. And this Christ Iesus hath called the great commandement; great indeede, and of great consequence, because without this duty of humanity, we can not performe our duty of diuinity: for he that first loueth not his neighbour whom he hath seene, cannot loue God whom he hath not seene. And these duties of the soule, and society, comprehend generally the substance of such doctrines as Christ Iesus himselfe hath deliuered. The workes of Christ are also of the matter of the Gospell, and comprehend such things as were necessary to be done by Christ, and necessary to be knowne and beleued of

The duties
of the soule

The dutie
of society.

Necessary
in respect
of his owne
decree.

1. the
Birth.
2. The life.
- 3 The
death of
Christ.

What he
did in be-
ing borne.

Heb. 2. 9.

vs; being the price of our redemption, without which it was impossible we should be reconciled to Gods fauour; and by which the couenant of the Gospell is both obtained, and confirmed vnto vs. All which workes of Christ I reduce to these three principals; to his birth, to his life, and to his death: what he did by assuring our nature; what he did & suffered by liuing in our nature; and what he did by suffering, when he dyed in our nature. And this (I take) to be the most orderly vnderstanding of the workes of our Saviour Christ. When Christ did assume our nature, & was borne of the blessed Virgine; he did an act of great loue, & of great humility: of great humility, in that he daigned to descend his Maiestie, and to take our nature vnto his diuinity, whereby he became subiect to a temporall death, and in (that respect) *A little inferiour to the Angels*, his owne creatures.

Secondly, it was an act of wonderfull goodnesse, because the end thereof had not respect to any meanes that might

might enlarge the honour and felicity of Christ himselfe, in whom there is (naturally) an infinite measure of all happinesse, but had respect onely to poore and sinfull man, that by this meanes he might repossesse the fauour of God from which he had cast himselfe by his own disobedience. Now it may be demanded, that seeing the nature of man is so poisoned with hereditary sin, as that all the descents of mankind have a naturall corruption deriued on them, the which like a general leprosie deforms the ancient beauty of our nature, & presents vs in vgly formes before the Maiesty of God: how then Christ take such a nature, so deformed, without imputation of sin, & without fowling the exact holines & sincerity of his diuine nature. I answer, that Christ tooke our nature, nay all our nature: yet not those staine, nor that corruption wherewith sinne had deformed our nature. For though sin be deriued naturally, yet is it not of the essence of our nature, but a defect or an accidental deformity which happened to our nature.

The respice

Obiection.

Answer.
Christ
tooke our
nature, but
not the
corruption
of nature.

M

not

The blef-
ted virgin.

The holy
Ghost the
principall
mouer in
sanctifying
the blessed
virgin.

not when God first gaue our nature, but after it was giuen. And all those staines and deformities which naturally are bred in vs, in the wombe, and at our conception, were all voyded and absent at the incarnation of our blessed Sauour; the holy Ghost sanctifying and preparing the sacred Virgin, ordeyned for that holy office, whereby she was onely made able to deriue her nature with her issue, immaculate, without sin, without corruption (but not without infirmity.) And this sacred deriuing of a sanctified nature from the blessed Virgin, is not to be considered as the act or power of the holy virgin, but of the holy Ghost; who being God, coequall with the Father & the Son, was able to separate our nature from corruption, & so to sanctifie the sacred virgin, that her nature might be deriued as innocent and spotlesse, as God had created it. In which busines, the holy virgin was meerely passiue, and the holy Ghost the principall worker. It is necessarily true then, that Christ tooke not a part or a peece of
our

our nature, but our whole nature, euen our infirmities, and auoyded onely the sinne which accidentally did happen our natures; the which being not of our nature, but in our nature, it was not necessary that Christ should take sinne when he tooke our nature. And therefore saith the holy Scripture, that Christ Iesus was like to vs in all things, onely sinne excepted.

Secondly is to be considered what Christ did and suffered while he liued in our nature; that is, the time of his personall and visible conuersing with men here on earth: what he did, is comprehended in this; that he liued (righteously) in the duties of the law, and in exact obedience to Gods commandments. And this was necessary in the office of redemption, which Christ Iesus had vndertaken; for it was not possible to make good the couenant of grace, before the contempts of the law were satisfied, which Christ did by his actiue and by his passiue righteousness. By his actiue righteousness, when he liued in a precise conformity to the law

Sinne not
of our na-
ture, but in
our nature.

Secondly.
What
Christ did
& suffered
for vs.

How
Christ did
satisfie our
contempt.

The Gospell
the onely true
history of
the life of
Christ.

The power
the patience
of
Christ.

of God by his passiue righteouſnesse, when he suffered punishment for the sins that men had committed; whereby both the law and the iustice of God had satisfaction for all former contempts. I shall not neede to report the particulars, what our Sauour Christ did, and what he suffered, the time of his personall conuersing with men; the holy story of the Gospell is bestable to giue satisfaction; wherein is registred (not all his life; but so much as the wisdom of God hath thought conuenient for a Christian knowledge; where it is euident that Christ had a double continuall exercise. First, the exercise of his power. Secondly, the exercise of his patience; his power was exercised in doing good, his patience in suffering euill: what he did it was for man, what he suffered it was from man; Christ both did and suffered, that men might not suffer; men did all they might, that Christ might suffer.

Thirdly, is to be considered what Christ did by suffering when he dyed in our nature. Christ when he dyed in
our

our nature, did by death ouerthrow death, & by suffering did an act of admirable power, and infinite glory; his power and glory were declared in the conquest he made of sinne, hell, and death; enemies that had wasted the sons of *Adam*; now themselues wasted and (for euer) vanquished by one Son of *Adam*. Death and hell are the seruants of sinne, sinne their originall or first cause, whom sinne marketh, death destroyeth his body, hell tormenteth his soule; yet is death, hell, and sinne, swallowed vp in victory by one Christ; who in the forme of man, offering vp himselfe a sacrifice to God his father hath reconciled God and man, by the righteousnes of himselfe, God & man; leading into perpetuall captiuity the ancient enemies of our nature, sin, hell, and death; sealing the new couenant of grace, with the crosse of his death, whereby he hath opened the gates of heauen and remoued all difficulties that might let vs in the passage to euerlasting happinesse.

What
Christ did
by suffering.

The seruants of sin

The victory Christ
had of sin
and hell.

The generall vse.

The vse.

The necessity of knowing Christ.

This doctrine, whereby to know the two natures of the Sonne of God, his diuinity and his humanity vnited in one Christ, is most necessary in the knowledge of euery Christian; it being the maine foundation of Christian religion, whereupon all piety, and all faith is groundd. For he that knoweth not Christ in his natures, and in his offices, cannot apprehend and apply him for his saluation; because his assuming our nature, and the execution of his offices, are the onely meanes of mans saluation; without which God would not be pleased, neither could the law be satisfi'd. And therefore this generall knowledge, doth generally belong to all men, and that vpon necessity.

Secondly.

Secondly, seeing the Sonne of God was content (for our sakes) to vndergo so great a trauell, and for our sakes, to vnite our farre vncquall and most unworthy

worthy nature to his diuinity, we ought for his sake, to refuse no trauell that may aduance his honour, or expresse our thanks; but rather to despise all things in comparison of so gracious a Sauour; by whose onely meanes our soules haue deliuerance from eternall captiuitie.

Thirdly, seeing Christ Iesus is the matter of the couenant of grace betweene God man, it doth also most nearely concerne all men, to indeauour all possible meanes (by their eyes of faith) to apprehend Christ, who is to be apprehended by faith onely,) and so to receive the forme and impression of his sacred image, whereby they shall be truly interested in the possession of heauen; when those that want this shall be reiected of God, with this answer, *Away from me, for I know ye not;* because ye haue not the marke and image of my Sonne.

Fourthly, seeing the whole matter of the couenant of grace, is fully contained in the wordes and workes of Iesus Christs; and that all things necess-

Thirdly.

A most needfull care.

Fourthly.

All directions must be conformed to Scripture.

How to iudge the lawfulness of euery statute ecclesiasticall or ciuil.

lary both to a ciuill and a Christian life, are contained in the story of the holy Gospel, it behoueth al men to giue that sacred word preheminance; & that no man, neither any state or fellowship of men whatsoeuer, presume to decree, or ordeine canons, or statutes, ecclesiastical or ciuil, which may any way preiudice the directions of Iesus Christ, deliuered in the Gospel; but that as Christ, our Priest, our Prince, & our Prophet, hath giuen vs (either by doctrine or example) such needful directions, as are of necessary & lawfull vse either in a Christian Church or state: so no Christian Church or state should dare to innoate or alter those directions, which Christ our high Priest & great Prince hath left established; but in all directions both of Church & state, there must be heedfull care, that euery particular haue relation to the truth of holy Scripture, or be conforme to the example of Christ: for whatsoeuer direction, whether it concerne the soule or sociery, if it be not necessarily grounded, & haue dependency from the word of God, is altogether

altogether. vnlawfull in a Christian Church & state, neither can dispensation make it lawfull or tollerable. Therefore by the square of the Scriptures all men ought to measure the lawfulness of euery action, & of euery direction. And that whatsoeuer shall disagree from God and the Scripture, may be iudged error, & intrusion of disorder: & therefore of necessity to be spewed of the Church and states of Christian men.

Speciall Application.

The meditation of this doctrine, & these duties, shal make me serious in my Christian care: I will not now content my selfe to haue (only) a general knowledge of Christ Iesus my redeemer, but I will labour to vnderstand him in his double nature. For if I consider him in his diuinity, as he is God onely, it is a terror to my remembrance; when I consider him in his double nature, it giues me hope & alacrity, for the Maiesty of God is terrible to sinfull man, but his mercy is comfortable & supporteth the falling spirits of our soules, which wold faint

How to square euery particular action.

Speciall application.

To consider God in his Maiesty onely is terrible.

Christ the
character
of Gods
mercy.

Where to
finde the
cause of
mans re-
demption.

faint and dye in despaire, if the grace of God did not supply to such extremities. Therefore as God doth most delight himselfe in the vse of his mercy; so will I delight my soule most in the contemplation of his mercy. And as Christ Iesus is the most liuely character of his mercy, so in the meditation of Christ shall my cares be most busie. He is the booke of Gods mercies; I haue eyes of faith can both see and read the stories of mercy; therefore I will direct my labour, and indeuour my studies in the most happy knowledge of my Sauour Iesus. In him I shall find infinite matter, infinite variety (all good:) in him I shall search the cause of my redemption, I shall find it in his will, I shall find it in his workings; he did cause my good; he did effect it also; in his wil was the cause, in his worke was the effect. This meditation may kindle a dead zeale, & pro- uoke holines where it is not; a God om- niscious, omnipotent, infinite in great- nesse, in goodnesse infinite, to compell himselfe to such a wonderful difference of fortune. He that had happines in the
highest

highest degree, breathing vnutterable pleasure in the bosome of his Father; he that made the heauens and the earth, should descend from heauen to earth; & there assume the forme of wretched man, and in that forme worke such righteousness as might satisfie God, satisfie the law for the sinne of man; and in that forme to be borne in pouerty, to liue in contempt, and to dye in disgrace; and all this to be done by the only begotten Son of God, for the good of man, a creature that was become an apostate, a traytor to God, a rebell to his lawes, and the very actor of his disgrace, death & tragedy! O that I had words to expresse the imaginations of my soule, what formes of mercy I can see in my Sauionr Iesus, what scantnes (nay what fowlenes) of desert I finde in my selfe; his good and my euil are both infinite. Therefore I will do as I aduise, what I cannot expresse in words or workes, I will deuise it in my thought: I will know & belecue my Sauour to be infinite good, though I cannot expresse his infinite goodnes: what I can do to his glory

Note.

We must meditate what we cannot expresse.

A dangerous
forfeiture

Resolution.

glory, I will endeavour; what I cannot do my selfe, I will perswade others: I will doe any thing that may adde any thing to the honour of my Sauiour: for by gaining his fauour, I haue all fauours; and in leeing him I haue nought but tribulation and misery. He is the seale of the couenant betweene God and me; if I want my seale, I shall want my assurance, and so forfeit my estate in Gods fauour and heauen: I will therefore sell all that I haue, to buy my Sauiour, I will leese all to gaine him. If he subscribe not to my pardon, I am but dead; the law hath cast me; and without him there is no grace, no hope of fauour: I will therefore direct my eye of faith to him, and when I haue found him whom my soule loueth, I will resort to him in daily prayer, winne his fauour by indeauour & carefull obseruing him, and so make him my saluation that hath wrought saluation. Thus I purpose in my owne particulars, thus I wish to all in generall.

*Of Repentance, the sorrow
of the soule for sinne.*

Chap.3.



When Christian men haue vnderstanding by the law of God, of their miserable estate (in respect of sinne) what they were in innocency; what they are in sinne; and what they shall be in iudgement, it bringeth a generall sadnesse on the soules of men, and dulleth the spirit and delight, they haue had in their prosperous fortunes. For when God giueth grace to any one to examine his life, & to view his owne deformities, the first knowledge & apprehension of his misery is most terrible because his conscience doth forcibly check the former proceedings of his life & violently hale him against the current of his own affectiō: for as riuers are not forced against their ordinary streame but

Repentance

God giueth the first grace to repentance.

The diffi-
culty of re-
pentance.

The reason

The sorrow
of a repen-
tant soule.

A sudden
griefe is
violent.

but by the tide which is more forcible then the streame; so our sinfull action, (being in all men, a naturall and common motion) is not reformed in vs but by the Spirit of God, a power aboue our nature. Yet is it done, with such contention in our flesh and in our nature, as (for the time) doth wonderfully distract the soule of the party repenting. And needes it must; for he that hath wasted his time in the delicacy of fortune, glutting himselfe with variety of pleasures, and in the height of this vaine prosperity is admonished that he hath fed on poyson, and thereby run his life into a desperate hazard, will (doubtles) endure the extremity of griefe that sudden feare and amazednesse can lay vpon him. For so are sinnefull men, who not regarding the danger of their soules before God and their conscience admonish them, are taken vnprovidied with a sudden griefe, which doth alway inflict an vnexpressable measure of sorrow, and sometimes death and desperation. Now as the law teacheth vs to know

our

our sinne, our miserable condition, & the disease of our soules: so the Gospell teacheth vs the cure, both what and how to administer phisicke to our diseased soules; for else were the knowledge of our sinnes an extreme misery without profite, if we should not also know the means of our recovery, and know also how to administer and apply them. For vertue hath no vertue but in vse, and that physick which the sicke patient receiueth not, cannot profite him, be it neuer so excellent, or standeth neuer so neare him. But as in corporall so in spirituall sicknesses, the disease must first be knowne, the phisicke then administered; for he that administreth before he knoweth the cause, or knoweth only the cause, and administreth not, can neuer recover his patient, be he neuer so industrious. In repentance therefore and sorrow for sinne, (which is a sickness of the soule,) must be (necessarily) considered these two particulars: The cause, the cure. The cause is either the materiall cause, or the mouing cause: the

What must
cure disea-
sed soules.

The vse of
vertue.

The order
in curing.

The cause
of repen-
tance.

Iob. 42. 6.
2 Sam 13. 13.

Note.

God must
be respect-
ed before
our soules.

the materiall cause; is sin that being the matter of our offence; for which we sorrow and grieve all the time of our repentance. This is proved in the examples of all men that haue had the gracc of true and vnfeigned repentance euery penitent child of grace hauing sorrow and affliction in his soule, because by his sinne he hath prouoked his God, and his creator against him. Thus did *Iob* and *Dauid* repent them; and that do and will doe all that would profite by their repentance. And here is necessarily to be obserued; that though our repentance haue respect to the benefite of our owne estates, as being a most necessary seruice in our saluation: yet the maine respect is had to God, whose glory we must preferre, euen before the saluation of our soules, making him the principall and our selues but secundary respects of our repentance. And herein appeareth the difference betweene trew and false repentance. The false or godlesse repentance sorroweth for sinne, but for this cause onely, that for their sin God doth

doth punish & afflict them. Therefore their sorrow is chiefly for the punishment & but respectiue for the sin. Thus did *Pharaoh, Saul, Ahab, and Iudas*, repent them; and so do all false & feigned repenters, that respect God for themselves, and not themselves for God. A true and godly repentance sorroweth for sin because it is sin, and not because it deserueth punishment: and hete the maine respect is had to God, and to our selues onely for Gods sake. For though the dread and feare of punishment, be sufficient to moue any mans repentance, yet we must not make that the cause of our spiritual sorrow: but much rather because we haue offended so gracious a God, who hath declared himself to vs in so many & so great demonstrations of loue; this ought to be more sensible to our wounded soules thē the horror we haue of our condemnation. Thus are holy men moued in the griefe & passion of their repentance. The main difference then betweene true & false repentance is this: True repentance is caused by a reuerence we haue to

The difference between true and false repentance
Exod. 9. 27.
1 Sam. 15. 24. 45.
1 King. 21. 27.
Mat. 27. 3. 4.
For what cause a godly repentant sorroweth.

God is the
mouing
cause in e-
uery office
of grace.

2 Tim. 2.
25.

the loue of God; false repentance by the feare we haue of Gods iustice: the one is the office of a slaue, the other the office of a sonne: both of them repenting one matter, but for diuers respects. Sin then is the materiall cause of repentance. The mouing cause is God who mouing his holy Spirit in the hearts of his elect, presents them the vgly formes of their sins, awakes their conscience, & stirres them to a serious cogitation of their wretchednesse; giuing them still such proportion of grace, as the degrees of their repentance & spirituall sorrow shall require. And that God is the first mouing cause of godly repentance, is euident by many places of Scripture, by these namely, 2. *Tim.* 2. 25. where S. Paul aduising *Timothy* to instruct them that are contrary minded, he giueth this reason: *Because he shall thereby proue if God at any time will giue them repentance, that they may know the truth:* Here repentance is called the gift of God; which doth vterly barre man from all cause of boasting his ability in this necessary duty.

Also

Also in the 5. of the *Acts*, 31, the Apostles (proving Iesus to be Christ, & God coequall to his Father) vseth this argument before the Council of the Iewes:

That God had made him a Prince and a Sauour, to giue repentance to Israel, and forgiveness of sins; where the power of giuing repentance, is made a prooffe of his diuinity, and interposed betweene his office of Sauour, and his power of forgiuing sins. These places (out of many) sufficiently proue, that God is the first & principal mouing cause of fruitfull repentance. Now it may be demanded whether God moue repentance in all them that repent for sin, or in them onely that truly repent, and are his chosen elect. I answer, that God moueth this grace in his elect only, because they only make profitable vse of repentance; & that such as *Saul* and *Ahab* that repented for priuate respects, were not moued by the Spirit of grace, but by their politique & priuate regards only. For wheresoeuer the holy Ghost shall please to moue grace, it is not possible that labour should be fruitlesse; neither

Act. 5. 31.

Obiect.

Answer.

Saul and Ahab.

Note.

doth God euer misse in the purpose of his ends. And therefore that repentance which his holy Spirit causeth, he continueth to maturity & ripenesse of perfection, neuer failing, neuer fainting in his vndertakings. Thus much of the cause of our spirituall sorrow (repentance.)

The cure.

Now of the cure or meanes of deliuerance from spirituall grieve. In the cure is considered, first the preparing & dressing of the wounded soule, wherby it is made fit for curing. Secondly, the matter to be applied to the soule. Thirdly, the maner of applyment. In the preparing of the wounded soule, there are those 4 things necessary. First, a spiritual sorrow for sin, that is, a sence of sorrow in the soule, caused by a cogitation of sin & guilnesse. And this is a necessary preparatiue in a repentant soule: for that soule cannot desire a spirituall refreshing, that hath not first a sence of sorrow, and a feeling of present calamity. This first preparatiue to repentance, was in the Iewes, that were hearers of holy *Peter*, when he declared to them their sinne in crucifying the Lord Iesus.

For

For the text saith; *When they heard it, they were pricked in their hearts, and sayd: What shall we do?* As if the present sorrow did so astonish them, as they knew not what to do, nor what to advise themselves. The next preparatiue is humble acknowledgement, that is, an acknowledgment of the soule of the misery it is in, and an exposing of such particular griefes as we find in the register of our conscience. This also is very necessary in the preparing of our soules: for though God (the Physician of our soules) vnderstand our sins better then our selues; and can remember them better then conscience; yet is it but reason, that he that desireth the physicke of his soule, declare so much of his griefe as he can remember; not to instruct or helpe the knowledge of God, but to acknowledge our selues & our dutifull desires. This acknowledgment of sin, was common in the custome of holy *Dauid*; how often doth he confesse his sinne, and expose his griefe before God? for God is so desirous of our good, as that

Acts. 2. 37

Humble
acknow-
ledgment.

The exam-
ple of holy
Dauid
Psal. 52. 5.

Auricular
confession.

Auricular
confession
rather po-
licy then
piety.

The third
prepara-
tive.

he then readily helpeth vs, when we doe but (carefully) desire it. Therefore saith the prophet *Dauid: I said I would confesse my sinne, and thou forgavest, &c.* *Dauid* did but say he would confesse; God taketh his word and forgave him his sinne. And certainly, humble and vnfeigned acknowledgement in our repentance, is an vndoubted testimony that God doth giue vs grace, and that he will giue vs fauour. Here is offered occasion to dispute a large controuersie, touching auricular confession, the which being contentiously disputed, hath kindled fire in the faith of many, many making that of absolute necessity in all, which is onely conuenient in some. For auricular confession (as now it is vsed) is rather a state policy then religious piety, and therefore I dare not command it, neither will commend it. The third preparatiue consisteth in holy action, that is, when we indeauour a reformation of our selues, and declare our repentance in a conscionable discharge. For though no man can satisfy the iustice of God for sinne; that being possible

possible for the Sonne of God onely; yet ought all men to indeauour so much as they haue power giuen them, to satisfy men. As for example, he that stealeth or defraudeth, be it by force or by fraud, is of necessity bound to make restitution, (if he be able:) and this the reformed publican *Zacheus* will vnderstood; who professing before Christ his reformation & repentance, to witnesse it to be true and vntaigned, he gaue this intallible token: *Behold Lord* (saith he) *the halfe of my goods I giue to the poore; and if I haue taken from any man by forged cauillation, I restore him foure fold.* And the text saith in the next verse, that *then saluation was come into his house.* And so *Zacheus* by indeauoring that he could not, did at one time entertaine both his Sauour and his saluation. Therefore though no man can satisfy, yet every man must indeauour; otherwise his repentance is idle and but vaine, neither can he haue part in the righteousness and redemption of Iesus Christ.

The last preparatiue is praier, that is,

No man
can satisfy
God.

How farre
every man
must satisfy.

Luk, 19. 8

Prayer,

Psa. 25. 1.

Note.

2 King. 19.
14. 15.

a lifting vp of the heart to God, with faith & hopeful confidence. In the exercise of prayer there is a double office. First, we must expose our griefe. Secondly, we must implore fauour: for as in the ordinary cures of Surgery, the patient must first suffer his wounds to be ript, launst and searcht before the playster can be applyed to the sore; so must we rip and search the wounds of our soule, empty the infectious matter; and when we haue it out, we must vse it as *Hezekiah* did the blasphemous letter of *Rabshaketh*, spread all before the Lord; and then with earnest humblenesse, implore his fauour, point out our sinnes vnto him, and confesse that these are they that haue wounded our soules, troubled our conscience, for which we grieue, for which we pray. When the soule is thus prepared, there is ioy in our repentant teares, pleasure in our griefe, and hope in our spirituall sorrow: and then (and not before) are we made fit to apprehend and apply the saluation of our soules, Christ Iesus. The second thing

thing in the cure of our soules, is the
 foueraigne matter by which the soule
 is cured. That is the most foueraigne
 balsame; the sacred bloud of the
 Lambe of God, of the Sonne of
 God, shed for the redemption of man-
 kinde: for so saith his holy Apostle
 Saint Peter, 1. Pet. 2. 24 *Who his owne
 selfe bare our sinnes in his body on the tree,
 that we being deliuered from sinne should
 line in righteousness; by whose stripes we
 were healed.* Our sinnes are taken
 from vs, by his bearing them: our
 wounds are cured by his wounds:
 our eternall death preuented by his
 temporall death: for but the Sonne
 of God (Christ Iesus,) there is no
 Empiricke, no quintessence, no phy-
 sicke, can cure a wounded soule: so
 venomous is sinne, and so incurable
 are the wounds of sin: only the bloud
 of the holy Lambe is able to deliuer
 and heale; and that is both so certaine,
 and present in vertuous operation; as
 that one drop (rightly applyed) is
 sufficient to cure the wounds of a world
 of soules. The last thing is the cure of
 our

The mat-
 ter of the
 cure of our
 soules.

1 Pet. 2. 24

No physick
 but the
 bloud of
 Christ, can
 cure a
 wounded
 soule.

The man-
ner of ap-
plying
Christ.

Heb. 11. 6.

Mat. 21. 21

No resist-
tance a-
gainst a
true faith.

our soules, is the manner of applying this most Soueraigne medicine Christ Iesus, and that is by a true and a lively faith: for without faith it is impossible to please God; and without faith it is impossible to apprehend the Sonne of God. Neither need this seeme strange to a Christian iudgement, that we should be able by faith to apprehend Christ, and apply him to our repentant soules: for he himselfe hath taught vs, that whatsoeuer we shall aske in prayer (if we beleue) we shall haue it. Where he maketh faith to be the couenant and condition of prayer, and promifeth that such prayer shall onely & alwayes preuaile, that is directed by a liuing faith, against which there is no resistance. Therefore to apprehend Christ Iesus, and to apply him to our wounded soules, we must reach our hands of faith to the bosome of his Father, and by faith take him from the altar of his Crosse, and by faith apply his blood, (nay his bloudy body) to our wounded soules. For he that doth if faith fully doth it effectually

ly, and shal doubtlesse find assurance in himselfe, that the wounds of his soule are cured; and that sinne is for euer disinabled from doing his soule hurt, that hath Iesus Christ his redeemer faithfully applyed vnto it. For where he is in his mercy, there is assurance, and the safety of diuine protection, And this is the order I aduise all Christians in their repentance and spirituall sorrow: First, that they prepare their soules; and that then they apply Iesus Christ their saluation, In whom there is safety, without whom, none. I might here be large in declaring the manner and the causes of Godlesse sorrow, and false repentance. I auoyd them for their number and variety; let the true iudge the false, and let this true forme of repentance I haue prescribed, teach the Christian reader to auoyd all dissimulation, and hypocriticall sorrowes for sin: the which he may iudge by comparing with this doctrine I haue deliuered. And let him remember that godly sorrow causeth repentance, not to be repen-

Note.

Hypocriticall sorrow
in Gods
hatred.

2 Cor. 7. 10
II.

repented of; but worldly sorrow causeth death. 2 *Corinth.* 7. 10. 11.

The generall vse.

The vse.

First.

Note.

Secondly.

This doctrine of repentance, and spirituall sorrow doth remember all men many very needfull admonishments. First, seeing that sinne is the cause for which we repent vs; and by whose poyson some meanes our soules are so grievously wounded, and so fowly deformed; it ought to moue all men to a loathing, and detestation of sinne, by which we are both grieved in our selues, & brought in the hatred and displeasure of almighty God. For if we carefully auoid all such annoiances as bring any litle tast of griefe to our bodies or to our temporall life, we ought much more carefully to auoid sinne, which causeth such extremity of griefe in our soules, and doth both deprive vs of Gods fauour, & bring an euermore destruction vpon vs. Secondly, seeing there is no repentance profitable to saluation

uation, but that which is caused in vs by the mouing of Gods holy Spirit, it behoueth all men to be serious in their repentance; and not to content themselues, with a slender examination of their finnes, and then againe to returne to their former disobedience, and remissnesse; but to be carefull to repent all sinne, and to be constant in that care, no alteration, no interruption; and that our repentance respect rather a shame & griefe to haue offended a gracious God, then any feare of temporall or eternall punishment: lest by such repentance they gaine no more then *Saule & Ahab*; the one nothing, the other nothing but a short temporall blessing; both of them leeing their soules by their false and feigned repentance. Thirdly, seeing the soule cannot be cured by repētance, neither can apply or apprehend Christ Iesus, vnlesse it be first prepared and made fit by the exercise of these duties, it therefore behoueth all men to bee carefully precise in the office of these duties & not to satisfy themselues with the exercise of one or two of them,
but

Saules and
Ahabs re-
pentance.

1 Kings 21.

27.

The danger of presumption.

Luk. 19. 8.

but to indeauour them all, because they are all necessary in our true repentance: for as in the commandements of the law, he that faileth in one, breaketh al; so in these duties of repentance, he that neglecteth one, profiteth by none, but annihilateth the purpose of his spirituall sorrow. Let no man therefore flatter himselfe with this presumption, that if he haue bene an extortioner, a thiefe or a godlesse person, that his repentance will suffice him, if he be sorry for his sinnes, and acknowledge them to God; for these though they be necessary duties, they are not all the duties of our soules in our preparation to repentance. Therefore if he haue extorted, or (as *Zacheus* did) taken by forged cauillation, (that is, by any indirect or dishonest meanes) he must repent as *Zacheus* did, and make restitution (if he can) and as farre as he can: otherwise saluation can neuer come to his house. Therefore as they are all necessary, so they are iointly necessary; euery man being bound to all these duties, as God and grace shall inable him.

Fourthly

Fourthly seeing Christ Iesus is that Empiricke, and that onely salue which is able to cure a wounded sinfull soule, and that without him there is no working, no cause, no meanes of spirituall deliuerance from sinne, and from a wounded conscience: therefore it most nearely concerneth all men to in-deauour all meanes, to purchase this Christ their saluation, to sell all they haue, that they may buy the treasure of his bloud, and of his righteousnesse; nay and to despise all things in respect of him, their Sauiour, and the onely soueraigne salue for their wounded soules.

We must purchase Christ though we sell all things.

And that seeing wee haue Iesus Christ the Sonne of God proposed vs to be our saluation; who is alwaies ready, and alwaies willing to be apprehended, and to be applied to our soules, by whom onely we enioy the peace of conscience, and the hope of heauen: therefore no man ought to haue confidence and affy in pardons, dispensations, and such trash, where-with the besotted people of this world

The willingness of Christ to be apprehended.

Note.

Vile
Phisicke.

Fifly

Christ can
not be ap-
prehended
but by a
true faith.
only.

wonderfully delighted; for such ped-
ling stufte must not be thought to haue
equal vertue with the bloud of Christ,
or that they haue any power in the
cure of wounded soules; but on the
contrary they surfet the conscience,
and poyson the soule, inlarging the
woundes both in number and grieve,
and making the soule vncapable of
cure, and most vnfit to haue the
precious blood of Christ applied vn-
to it.

Lastly, seeing there is no meanes to
apprehend, and apply this Christ, the
Phisition, and phisick of our soules, but
onely by a true, liuely, and a iustifying
faith, therefore it most necessarily con-
cerneth all men, to haue this meanes of
apprehending Christ; because (as I haue
said) the salue though most soueraigne)
cannot profite the sore, vnlesse it be ap-
plied, that being the very maine act of
our spirituall health; all other duties
and offices being but circumstances,
to assist and forward this act. Moreouer
the faith by which we apperhend
Christ, must be more then a common

or

or a generall faith. For it profiteth not to our health and saluation, to know onely that Iesus Christ is the present cure of our soules, vnlesse we also by a confident and liuely faith, apprehend and apply him to the sore of our soules. Againe, seeing Christ is our onely saluation, & seeing faith is the only means of apprehending it, we ought not to appoint other matter of saluation, neither any other maner of applying it. And therefore no man ought to ascribe righteousnesse to himselfe, to his owne workes, or the supererogatiue workes of his friends; but only to Iesus Christ, and that this Christ is onely apprehended by a sauing faith.

Note.

Speciall application.

I will often meditate this doctrine of true repentance, what feare, what care, what affliction is in the soule at such occasion. I will practise it in my selfe, I will pittie it in others; I will condemne sin to be the great cause of such
O misery,

Special application.

A necessary resolution.

How to dresse the wounds of a soule.

The righteouſneſſe of Chriſt muſt ſupply all our defects.

No ſinne muſt be fauoured.

miſery, I will condemne my ſelfe to be the onely cauſe of that ſinne. When I exerciſe this ſpiritually office of repentance, I will be carefully buſie in all the duties thereof; I will ſearch the wounds of my ſoule, empty the rottenneſſe & putrifaction thereof, ſearch and dresse my wounds; ſearch them by a ſerious examination of my finnes, and dresse them by humble and hearty acknowledgment. I will examine the actions and the particulars of my life, I will compare them with my duties; and thoſe that proportion not, I will call them my errors, my finnes, and the wounds of my ſoule. I will by the means of prayer and faith, referre my defects to be ſupplied by the moſt abſolute ſatisfactory righteouſneſſe of my Sauour. What I find ſinne, I will call ſinne. I will not flatter my errors, nor ſmooth my deformities, I will not pretend health when I am ſicke, nor ſafety when I am mortally wounded. I will not fauour any ſinne, whether it be a ſinne of profite, or a ſinne of pleaſure. In this caſe I will deſpiſe both

both pleasure and profite: I will therefore be sorry for all, acknowledge all, pray for the remission of all. If I have gained possessions and wealths by theft, extortion, forged cauillation, or any other indirect meanes, I will restore as my present estate shall enable me. I will be ashamed that *Zacheus* the Publican, shall restore his extortions foure fold, and I a Christian, not to restore the principall. I will shunne all such sinne, as a plague or leprosie, because I know that saluation will not come to him that hath such defection. But as (of necessity) all sinne must be cured; otherwise there is no cure: so in my repentance I will hate all sinne without dispensation of any; otherwise I repent not, but flatter my selfe in presumption, and vaine confidence. And because nothing can apprehend and apply saluation to my soule, but the hands of a sauing faith onely; I will therefore be sure that my faith be such an one, I will try it by the euidence of my workes: they will te-

All sin of
necessity
must be
cured,

Workes
must try
our faith.

Plentifull
in good
works, and
why.

stifie what it is, and of what nature. For as my faith in Christ doth iustify me in the sight of God; so the workes of my faith iustifieth my faith in the sight of men, and my selfe. If the fruits of my faith (then) be good, my faith it selfe then must needes be good, and auailable to apprehend and apply Iesus Christ my saluation. I will therefore be plentifull in the exercise of all good actions, that my conscience may testify my faith; and that my faith may bee able to execute the holy office assigned it.

When I haue the assurance of this faith, I will then with confidence looke vp to heauen. I will seeke him whom my soule loueth; and when I haue found him, I will expose before him the calamity of my soule, and my present condition. I will open my wounds, discover my sinnes, declare my endeouour, and report my faith. When I haue thus done, I know what my Sauour will do: he will reioyce at my recouery, and be glad of my

my returne; he will shew me his righteousnesse, shew me his wounds, and shew me his death vpon the crosse: he will also willingly yeeld himselfe vnto my faith, and giue me free liberty in the vse of his righteousnesse. Then will I busily apply my cares, I will stretch my hands of faith to the altar of his Crosse, I will (with reuerend boldnesse) touch his wounds, and take his sacred bloud; and with a wonderfull degree of comfort, I will apply it when I haue it: I will open my wounds wide, and will infuse his most precious bloud; and with that bloud shall enter the Spirit of health and euerlasting safety.

Apprehension of Christ.

Thus in an instant shall I find the happy alteration of my soule; and I that (but then) was in spirituall griefe, tribulation, and anguish, shall now finde ioy and strength in my soule; and my soule that was wounded, deformed, and full of the marks of sin, shall now haue the marke of the righteousnes of Iesus Christ, wherby I shal be distinguished from vnrepentant sinners;

The happy alteration of a soule.

and haue the seales & assurances of my saluation. Amen.

Of Mortification.

Chap.4.

Morifica-
tion.



Note.

HE that is resolved to endeavour his godly repentance, and laboreth the reformation of his sinfull life, must labour two thinges principally, and of necessity; the first is Mortification, the next regeneration. He must first destroy his sinfull estate, before he can obtaine the state of grace. For God, and the gifts of God, are so absolute holy, as that they cannot admit any mixture or cooperation with sinne and wicked action. For as in the curing of bodies infected with poysonous diseases, the Physition by seuerity and strict diet, bringeth downe the body of his patient to extreme pover-
ty

ty, and leanness; and then in that extremity, helpeth the weaknesse of nature; and by restoratiues, and requisite diet, bringeth a new flesh wholesome and without disease, the former diseased flesh being first wasted, and vterly consumed with the extremity of phisick. So he that is resolved in his repentance, and hath a loathing and detestation of his sinnes, and a desire to free his soule from the contagion of sinne, must resolue also to endure such bitter phisicke and strict diet, as the iudgement of spiritual phisicke doth prescribe him; whereby all the euill, depraued and corrupt affections of his soule, may be vterly wasted, and thereby his soule may haue new and fresh indument of grace, without taint, without disease, without griefe. This was figured in the manner of Gods calling *Moses* to his Princely and Prophetical office. For when *Moses* made offer to come neare the presence of God in the bush, God forbad him: *Come not hither* (saith God,) *put off thy shoes of thy feete*. That is, before thou presume to approach my presence, thou

How to
mortify
our disea-
sed actions

Ex. 3. 5.

Leuit. 15. 2.
&c.

No peace
betweene
God and
Belial.

must first put off thy shooes, that is, thy sinfull and corrupt affections : for he that hath base and vile affections, is not worthy, is not fit for the presence of GOD. It was also in the order of the ceremoniall law, that they who were polluted (were it but with the touch of any vncleane thing) were for a time *prohibited the Sanctu-ary, and the presence of God*; and had a time limited to cleanse them, before they were admitted and allowed for cleane persons. All which ceremonies do but note vnto vs the nature of holinesse, how vnpossible it is to be reconciled with sinne; that as the two contrary elements, fire and water, cannot possibly be in any one subiect without intestine strife : so God and *Belial*, grace and sinne, can neuer conspire in any one particular; but where grace is, sinne cannot be, and where sinne is, grace will not be: there being in them a full opposition of nature, not to be reconciled. Therefore is it necessary, that before we entertaine the graces of Gods holy Spirit,

Spirit, we first discharge our finnes, which haue had entertainement in vs; and before we can bee regenerate, and made the sonnes of God, wee must mortify our affections, whereby we were made the seruants of sinne.

Saint *Paul* admonishing the *Colosians* to an imitation of Christ and his holinesse, aduiseeth first to mortification, as if without that meanes, the other were impossible. *Mortifie therefore* (saith he) *your members which are on the earth, fornication, uncleannesse, &c.* And he giueth a reason of this direction, in the Epistle to the *Romanes*, 8. 13. *For if ye liue after the flesh, ye shall dye: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.* By which place wee are taught, what mortification is, and of what necessity it is.

S. Pauls direction.

Colos. 3. 5.

Rom. 8. 13.

What mortification is.

Mortification is a decay or perishing the deedes of our flesh, by the grace and operation of Gods Spirit. By the deedes of our flesh, is meant, not onely our euill actions, but our desires

Colof. 3. 5.

To ende-
uour ex-
actly, is ex-
actly to
performe.

Secondly.
Question.

desires and carnall affections also; the which Saint *Paul* doth particularize in the verse before alleadged: where he calleth their generall name *members on the earth. Mortifie therefore your members which are on the earth, fornication, uncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry.* In which he comprehendeth (not onely) our actions, but affections; nay the very naturall concupiscence and depraunednesse of our nature. Not that any man is able to performe these duties exactly; but exactly to endeuour them, and that our defectes may be in our power, and not in our purpose and endeuour. And this is the meaning of that Apostle, in naming (for the matter of mortification) sinnes of action, sinnes of affection, and sinnes of naturall descent.

Secondly, mortification is an office of the spirit, & here importeth a question, whether the word spirit in this place is to be meant of the Spirit of God, the holy Ghost; or of the spirit of man

man our naturall soule. I answer, that the Spirit executing this office of mortification, is principally meant of the holy Ghost, who giueth the first motion of desire in euery godly act. It is respectiue also meant of the care and trauell of our owne spirits or soules; not that our owne spirits can cause our owne mortification, but being first caused by Gods Spirit, it is entertained and continued by the exercile of our owne spirits; our spirits hauing no such strength in their owne nature, but as they are prepared by the grace of the holy Ghost. For as in the casting of a stone, or running of a bowle, though the strength of the arme giue the first motion to the bowle or stone; yet afterwards is the motion continued a competent time, as well because of the powerfull mouing of the arme, as also because of the naturall fittest of the thing moued. So in the office of mortification, and in all other diuine offices of the soule, though the soule moue not it selfe to these holy actions; yet

Answer.

Note.

No soule
can moue
it selfe to
diuine
action.

yet by reason, of the spirituall nature of our soules, when it is once moued by the holy Ghost, it then continueth such motion euen to perfection; so that the prime houre of the holy exercise of mortification (and so of all other spirituall offices) is wholly to be ascribed to the power of Gods holy Spirit, which moueth in our hearts euery act, and euery purpose of well doing.

Thirdly.

Rom. 8. 13

Life and death is proposed euery mans.

Thirdly, there is a necessity of mortification imposed vpon euery man, vpon the paine of condemnation. This is implied in the words of S. Paul in the place before alledged, *Rom. 8. 13. For if ye liue after the flesh, ye shall die, but if ye mortify the deedes of the body by the spirit, ye shall liue.* Where the Apostle proposeth life and death before the *Romaines*, admonishing that of necessity they must chuse one, either to mortify the flesh, and liue, or else to pamper the flesh, and die; there being no meanes, no cause of auoidance of this necessity. And S. Paul hath admiration at their simplicity, that cannot apprehend this

mystery

mystery, who, in the allegory of seed
prouing the resurrection of our bodies,
proueth also the necessary mortifying
of our flesh: *O foole (saith he) that which
thou sowest is not quickened except it die.*

1 Cor. 15.
36.

For as the blade of seede corne cannot
appeare, before the graine be first
rotten in the earth; and as there
cannot be a resurrection to life, be-
fore their be first a separation and
rottenesse by death: so there can-
not be a regeneration by grace,
before there be a mortification to
sinne. For new birth is gotten by
the death of sinne, and mortificati-
on is the predecessor and next
parent to regeneration; they being
necessary relatives: for where one
is, both are; and where both are not,
neither is.

No regēi-
neration
before
mortifica-
tion.

These things are most materiall,
in the doctrine of mortification.

First, it is generally necessary, all
men being bound to that duty vpon
necessity.

Secondly, it is necessarily gene-
rall, all men being bound to mor-
tify

All men,
all siane.

tify all sinne, without fauour or dispensation of any. Lastly, it is moued in vs by the Spirit of God, but it is exercised by our owne reformed spirits, God kindling the fire of zeale in our hearts, which when it is once kindled, burneth of it selfe, but not without diuine assistance.

The generall vse.

The vse

Either
men or
their sins
must die.

The necessitie of Mortification, doth require in euery one an exact diligence in that Christian office: for seeing the hazard of eternall life dependeth vpon the death, or not dying of sinne, and that necessarily; there is no man of that simple vnderstanding, but will thinke it expedent, nay necessary wisdom, rather to destroy his sinne, then himselfe; for one of the two must of necessity be mortified, suffer death, and die. And if any man thinke to be able to deuise a meanes to saue both himselfe and his sinne, and in the reformation of himselfe to ouerleape [the dutie of

of mortification, as a duty too precise and of grievous performances; and shall thinke that mortification is not of necessary substance, but rather a seuerer circumstance, which may be safely auoided; to him I will say with indignation, as Saint Paul saith to the *Corinthians* with admiration: *O foole, that which thou seest is not quickened, except it die.* And let him be sure, that if he faile, or faint in this indeuour, there is no indeuour can purchase him the fauour of God, and the saluation of his soule. Therefore it most nearely respecteth all men, not to esteeme their sinne, which is their enimie & would destroy them, more then God that is their friend, and would saue them; nay more then their soules, and their owne saluation. but to dispise their sinnes, nay themselues in respect of God, and saluation. And therefore let euery man make warre vpon his owne flesh, and let him be valiant to conquer himselfe; & to triumph in the spoyle and death of his sinfull affections and affections. For there is no warre can gaine our names a greater glory

1 Cor. 15.
36.

How to esteeme
God, the
soule, & sin.

Man must
warre vpon
himselfe.

All sin must
die.

Men must
hate as
God ha-
teth.

1 Sam. 15.

glory, then to victor our selues; and he is most redoubted and most valiant that can conquer his owne affections: the which all men must doe, before they can haue the garland of holy victory from the hands of God. Againe, seeing that in our mortification there is no respect of fauour had to any sinne, but that all sinne must die, the sins that haue gained vs either our profite or pleasure: for all sinne being in hatred with God, all sinne is therefore commanded to die, without dispensation, prouiso, or exception. It therefore be- houeth all to hate as God hateth, euen all sin, because all sinne is in Gods hatred; lest they prouoke God as *Saule* did, and with *Saule* declare themselves reprobates; God commanded *Saule* to destroy the *Amalekites*, a sinfull and godlesse people; *Saule* performed his commandement but in part: for though he destroyed many, he spared some, for the which God cast him from his fauour, and rent his kingdome from him. Our sinnes are those *Amalekites*, God hath commanded vs

to

to destroy them vttterly; if therefore any man presume against Gods commandement to spare any, God will certainly cast him with *Saul*, from the hope of saluation. This doth admonish all to auoyd the common custome, that men commonly hate the sinnes and infirmities of others, but flatter and feed their owne with saturity; The vsurer he condemnes the prodigall, the prodigall him: the drunkard condemneth gluttony, the glutton, drunkenesse. Age and youth haue particular sinnes, yet they dispise one another, and so euery particular; so that many can abhorre those sins to which they are not naturally addicted; but few do mortify them that are nearest & dearest unto them. These our Sauour Christ calleth hypocrites, that point at little sins in others, bnt flatter maine ones in themselves. This euill custome is farre short of the duty of mortification, which requireth a detestation (nay a death) not of some sinnes and other mens, but of our owne sins, and of all our owne without exception of any.

P

Lastly

Admonition.

Hypocrites

The holy Pilgrime.

Lastly, seeing the holy Ghost doth moue this grace in our hearts, and doth giue vs spirituall power in the office of mortification, it behoueth all men to addresse their prayers to God; that he will giue them the direction of his grace, in so needfull a performance; and that when they finde in themselves a desire to mortify their sinnes, and sinfull affections, that they yelde their endeouour with all diligence to do as the holy Ghost doth direct them; lest by neglecting the admonishments of Gods Spirit, they bring vpon themselves a greater condemnation.

The holy
Ghost the
best director.

Speciall application.

Special application.

Mortification being of such necessity in the ordinary meanes of my salvation, as that not my selfe, or any can be regenerate, before we carefully discharge this office of mortification: I will therefore endeouour this duty with all diligence: I will denounce a
bloudy

bloudy and a generall warre against
all my sin: I will entertaine fauour and
correspondence with none; but euen
those sinnes that haue bene my delight,
shall be my hatred: I will not loue
them for their profite, because transi-
tory: I will not fauour them for their
pleasure, because in their pleasure there
is poison. I will not feare them for their
number, though infinite many; nor
for their valour, though they haue con-
quered my selfe, and a world of people;
because I know whose I am, and who
is on my side. When I was victored by
them, I was their seruant, their slaue;
now I haue victored them, I will make
them perpetuall slaues: I will binde
them in chaines, cast them in prison,
and for euer destroy their euill power.
I will haue no pittie, no fauour, no
compassion on sinne, because (when I
was victored) sinne was mercilesse: a-
gainst me. I will not (as did *Saul*) spare
any for their dignity or worth; but
with *Dauid*, I will mortifie and destroy
all; in my youth, I will hate the sinne
of youth, and in my age, I will hate

Delights
of sinnes
must be in
hatred.

Reasons
why we
should fa-
uour no sin

Sin is most
mercilesse.

Warre is
not wel en-
ded: but by
victory.

Gods poli-
cy cannot
be preuen-
ted.

Psalme. 18.

also impartiall; prosperity shall not alter me, neither shall pouerty tempt me. but hauing vndertaken to warre with sinne, I will be full in my opposition. I will not end my warre without victory, I will not interrupt it by truce; but I will be resolute in my purpose, and constant in my resolution. At all occasions, & in euery distresse I will resort to the Spirit of God: he is my commander, and the Generall in this spirituall warre. I will consult with that oracle, and receiue direction: I will fight with that arme, and obtaine the garland. For hauing God on my part, whom then shall I feare? His policies cannot be preuented; nor his power (with victory) opposed. What I want of spirituall power in my selfe, I shall be abundantly supplied by the infinite power of the holy Ghost: For by him, I shall be able to overthrow an host of sinne; and by the strength of my God, I shall auoyd all extremities. He is the maine battell of my power, I am but the reare. He is my Generall, I am his Souldier, his holy Crosse my colours

colours, his holy word my weapons.
And being thus appointed, I dare confront
all the enemies of my soule, all
my finnes, and the Diuell to helpe
them. I dare vndertake their conquest,
spoyle their power, discipline their er-
rours; and by the perpetuall death of
my sinne, obteynea perpetuall quiet
of my conscience, and a perpetuall
peace in my soule. *Amen.*

A Christi-
an bold-
nesse.

*Of Regeneration, or
new birth.*

Chap. 5.



When al things were first cre-
ated, euery thing was per-
fectly good; no defect, no
blemish, no need of corre-

tion. The first defectiō. was sin: the first

P 3

sinne

Gen. 1. 31.

The reason
why God
did punish
the Angels
in their own
particulars
onely, but
man, in
himselfe
and posterity.

Gen. 3. 17.

fin was the sinne of Angels, the next the sinne of man. God punished the sinne of Angels in their owne particulars onely; because they were not to deriue their natures to posteritie by generation and natural descent; and because they were ordained for the seruice of God in certaine peculiar offices in the gouernement of his creatures; the creatures not being ordained for their seruice. But man for whom all things (euen the Angels themselues) were created, & from whom was to be deriued a world of people, when he sinned, God punished man himselfe, his posterity, and the creatures he had made and giuen him. For as the sinne of man had infected the whole house of man (the whole world being then his house) so the curse of God, and the marke of his displeasure was seated on that house (the world) all things being subiect to alteration, & euil change. Fro this cause is the necessity of regeneration, all things being now (in their owne nature) in the state of corruption and death. And therefore saith *S. Peter*, when
Christ

shall cometo iudgement, *the heavens shal passe away with noyse, & the elements shal melt with heat, & the earth with the works that are therein shal be burnt up*: and that *there shal be a new heaven, and a new earth, according to Gods promise, wherein dwelleth righteousness*. So that nothing shall be able to abide the glory of Gods presence, but that which is reformed, and regenerate; not the elements, not heaven it selfe, but as all haue endured (for sinne) the bad alteration; so they must also endeavour (by grace) the good alteration: all were transformed by sinne, all must be reformed againe by grace, or else remaine in their deformity. And Saint Paul is preemptory in this opinion. *For in Christ Iesus (saith he) neither circumcision availeth any thing, nor uncircumcision, but a new creature*: that is, a regeneration by an effectual faith, is only necessary: all ceremony being insufficient and not effectuall. And our Saviour Christ to Nicodemus preached the necessity of regeneration, and affirmed his doctrine with a double affirmation. *Verily verily I say unto thee, except a*

2 Pet. 3. 10

Verse. 13.

Sin deformed all,
Genere-
Corrupted.

Gal. 6. 15.

No regeneration,
no saluation.

What regeneration
is.

Iain. 1, 17.

The holy
Ghost our
spirituall
teacher.

man be borne againe, he cannot see the kingdome of God. If not see the kingdome of God, then not inherite it. And this may suffice to perswade the necessary knowledge, and the necessary care of regeneration, being that without which it is impossible to be saued. Now it importeth to know what regeneration is.

Regeneration is an act of the holy Ghost in Gods elect, whereby they are admitted or entred into a constant and faithful exercise of a godly life. First, it is an act of the holy Ghost: for, as I haue before said, all grace is the gift of God, and euery motion to goodnesse is caused by the spirit of God onely; our selues being meerly passiue in all diuine exercise, God himselfe being the actor, and principall mouer. For as he that learneth to write, hath his hand first led by the direction of his teacher, before he can merit any little commendation: so the holy Ghost (by whose directions we learne the vse of all spirituall exercise) doth moue both our capacity and power, to vnderstand the knowledge & vse of necessary Christian

an performance; without which Maister, we should neuer be able to comprehend the rudiments and first elements of diuine learning. Regeneration then being a Christian office of most necessary performance; it must needes be caused in vs by the holy Ghost; who is the first mouer of euery grace. This doctrine Saint *Peter* concludeth in expresse words: *Blessed* (saith he) *be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead:* So that we are regenerate or new begotten by God in Iesus Christ, at the motion and instance of his abundant mercy.

1 Pet. i. 3.

Secondly, this act of regeneration by the holy Ghost, is caused in the hearts of Gods elect onely. This doctrine is grounded vpon this conclusion: That GODS labour is neuer fruitlesse; but what he attempteth is finished, there being no resistance to his power, nor any greater to countermand him. As holy *Dauid* saith:

Secondly.

Iam. i. 17.

The

The Lord hath done whatsoeuer pleased him. And therefore this grace is moued in the elect onely, because the elect onely haue the benefite of all grace. And *S. Paul* chargeth all men that challenge any part in Christ, that they become new and regenerate. *Therefore* (saith he :) *If any man be in Christ, let him be a new creature,* 2 Cor. 5. 17. As if to be in Christ, and to be a new creature, were reciprocall; all that were in Christ to be regenerate, and all that were regenerate, to be in Christ: the elect being onely in Christ, and regenerate onely.

2 Cor. 5. 17

Thirdly.

Regeneration maketh vs the sonnes of God.

Thirdly, by this act of grace, they are admitted and entred into the exercise of godlinesse. For howsoeuer before we are regenerate, & come to be made (as it were) the very actuall sonnes of God, by spirituall regeneration, we passe many duties of holinesse which may promise vs an extraordinary degree of hope that we are in Gods fauor; yet haue we then our best assurance, when we are adopted his children by regeneration: for then we bring our
holy

holy purpose of reformation into act, & faithfully endeavour those duties which (before) we had only determined. And (therefore) S. *James* speaking of this spirituall generation, saith: *Of his owne will begat he vs with the word of truth, that we should be as the first fruites of his creatures, James, 1. 18.* That is, when we are regenerate, and made the sonnes of God, we are then fruitfull and not before; we are Gods first fruits, because we are then first fruitfull.

James, 1. 18.

Fourthly, the exercise of good works in the regenerate, must haue two special properties; first, it must be faithful, then constant. It must be faithful because of this ground: *What soeuer is not of faith, is sin. Rom. 14.* It must be constant because of this: That not those that faint in the race of godlines, but those that run on with hope & alacrity shall obtaine the garland: for so saith the holy Ghost by S. *Iohn*: *He that ouercometh, & keepeth my works vnto the end, to him will I giue power ouer nations.* No he that endeureth the beginning, then middle, or a part of his life, but he that endureth to the

Fourthly.

Rom. 14. 23

Reu. 2. 26.

Heb. 12. 1.
2.

1 Cor. 9. 24

*Qualis vita
finis ista.*

Ioh. 3. 4. 6.

the end, he shall be saued. And the Author to the Hebrewes, admonisheth all men; *that they runne with patience the race that is set before them, looking unto Iesus the Author and finisher of their faith, &c.* for saluation by Iesus Christ is that crowne of glory for which all runne, which none can gaine but hee that runneth the race of his life faithfully and constantly. Therefore saith S. Paul *So runne that ye may obtaine.* That is, endeavour your strength with your time to the vttermost; for though ye begin well, it is nothing vnlesse ye also end well. For as the tree falleth so it lyeth, and as men die so they shall rise to iudgement; for the graue can giue no holinesse, no perfection; but doth onely continue vs in the state it found vs. Now if any man obiekt, as *Nicodemus* did to Christ; *How can these things be? can a man be borne which is old? Can he enter into his mothers wombe againe, and be borne?* The answer that Chrst made to *Nicodemus*, may answer such questions. First, he saith, *that except a man be borne of water & the Spirit, he cannot enter*

ter

ter into the kingdome of God. That answers the necessity. Secondly, to teach him the manner of regeneration, how the children of God be borne a new, how it is caused by the secret working of Gods Spirit in the children of grace, he maketh a familiar comparison, or giueth instance by the mouing of the aire. That as when we heare the whistling of the wind, we know it bloweth, yet cannot we know from whence; so in the act of regeneration, when we feele in our heartes the motion of Gods holy Spirit, breathing saluation into our souls. And when our workes, and consciences giue vs vndoubted testimony, that we are regenerate and borne of God, it is then as vaine a care to search the secret workings of Gods Spirit, and by what actions and circumstance God hath begotten vs by the Spirit, as to enquire of the wind, whence it came, or whether it would; this thing being not necessary, though regeneration it selfe be most necessary, and not to be neglected without coudemnation.

Verse. 5.

No man
ought to
search the
secret workings of
Gods
Spirit.

the

The generall vse.

The vse.

Ioh. 3 34.

Admoniti-
on.Gos-
selleth mercy
about all
things.

Regeneration being of such absolute necessity to saluation; as that *being not regenerate, and borne anew of water & the spirit, we cannot be the sonnes, nay the seruants of almighty God*, though we neuer so much endeavour in the seruice of other Christian duties; this doth admonish all men to haue principall care, to labour al meanes possible to haue faithful & sufficient witness from their conscience, that they are the adopted children of God, established in the assurance of their saluation; being known and sealed of God with the marke of spirituall regeneration. For it must needs be sufficient to resolue a conscience of Gods fauour, when we know that we are his children, he our father; when we know that our father must iudge vs, and such a father as loueth mercy about all things. It is a grounded cause to make vs hopefull, nay confident in the trust of Gods mercy; and

and safely without presumption to conclude our owne ioy: that if we be truly regenerate, we shall certainly be saued; it being as impossible to leuer saluation from regeneration, as God from his Sonne. And therefore the holy Scripture concludeth the necessity of their saluation that are regenerate and borne of God: *Whosoener (saith S. Iohn) is borne of God sinneth not, for his seed remaineth in him, neither can he sin because he is borne of God.* 1 Iohn 3. 9. Saint Iohn saith he cannot sinne, that is, not commit sinne of purpose, but of infirmitie; and such sinnes God will not impute to his adopted & regenerate children. And of this kind are those sinnes Saint Iohn meaneth, when he saith: *All vnrighteousnesse is sin, but there is a sinne not vnto death:* and that is the sin of them that are regenerate, who though they sinne, yet they sinne not vnto death, their sin beeing onely a sinne in nature, and not a sinne to condemne them.

1 Ioh. 3. 9

1 Ioh. 5. 17

This may prouoke all men to haue a zealous care to be regenerate: for by
beeing

The regenerate can
not sin to
death.

being regenerate, he shall haue honour with security; honour in being the adopted sonne of God; security in that he cannot sinne to death, or fall from the fauour of God: in which respect he shall exceede both the honour and the happinesse of *Adam*, (& the Angels) in his innocency; for *Adam* was but Gods seruant, he shall be Gods Sonne. *Adam* had power to fall, & did fall from grace; he neither will nor can fall from grace, the Spirit of God supporting him in a sufficient strength of holinesse.

Secondly.

Secondly, seeing regeneration is an act of the holy Ghost, euery man ought so to rectify and reforme the errors of his life, as that the Spirit of God may not take loathing to enter our soules; but rather that by mortification and holy exercise, we may be prepared to entertaine that sacred guest into our hearts; least when he cometh, he find vs as God wil finde the reprobate in the day of iudgement, vnprovided, carelesse, and secure: and so not seale vs for the sons of God, but make vs the children of death, and the friends

friends of Antichrist. Thirdly, seeing the elect only are regenerate, & made the children of God, it ought therefore to be the principal care of euery man to be regenerate; because regeneration is the vndoubted witnessse of election; and S. *Peter* biddeth vs *giue diligence to make our calling and election sure*, which can no way be better assured vs, thē by assuring our regeneration, which is the certificate & testimony of our election. Fourthly, seeing regeneration is an entrance into holy action, it remembreth all men, that before they be regenerate, all their actions & all their endeouours are but sin: & that those workes which in a regenerate man are ornaments & graces, are in them blemishes and sin; because before we be regenerate and reconciled to God, God hath all our actions in detestation. For so did God in the time of the ceremoniall law, and in the first age; for though *Caine* and *Habel* both offer vnto God, yet God accepteth *Habel*, and reiecteth *Cain*; because *Habel* was in Gods election, & *Cain* was not; & so in regeneratiō,

Thirdly.

1 Pet. i. 10.

Fourthly.

The best actions of the vnregenerate are sinne.

Habel & Caine.

Q

when

Note.

when we haue God our friend, our father, then all our actions, though in their nature sinfull, are accepted for righteous. When God is not our friend and father, then all our actions, (euen them we account as righteousness) are but sin, and so reputed, & accepted of God. Therefore ought all men to be most carefull to be regenerate, because before that time they cannot please God, neither do well. They must also endeavour in all godly action; otherwise they can neuer be regenerated.

Fifthly.

Constancy
in holines
commanded.

Lastly, seeing the workes of regeneration must be both constant and faithfull; (by constancy I meane perseverance; by faithfulness a choice of lawfull particulars) therefore euery man must be sure to exercise his deuotion, & zeale in lawfull arguments; and that he runne in the spirituall race which God hath proposed, & not in the by-waies of error, and false or selfe opinion; and that in this course he faint not his spiritual courage, but that he hold out the race of his life, with a hopefull confidence to win the garland of saluation; which

which all shall both win & weare, that constantly and faithfully endeavour themselves in godly action.

Speciall application.

Regeneration then being of excellent worth, and of absolute necessity, I will take of my cares & endeavours from all worldly occasions, and apply them to this holy purpose onely: for by being regenerate, I shall both auoyd the danger of sin, & liue in the fauour of God, and be graced with the honorable title of his sonne. I wil remember them that proudly vaunt their pedigree, & their descent from honorable parents, I will pittie their error, and despise their vaine glory. I will compare such honor with the honor of Gods regenerate children; I shall find an infinite distance in their worth; that to be transitory, passable, of short continuance, vaine, and full of bitter mixture: this to be eternal and infinite, of infinite worth, & infinite in time, nothing to preuent it,

Special application.

No comparison between the dignity of the Sons of God, & the sons of Nobles.

To gaine
heauen, we
must de-
spise earth.

Disgrace
and perse-
cution.

The truly
honorable

nothing to alter it. I will therefore (to
gaine this) despise that : I will desire no
other honorable title, then to be cal-
led the child of God; that will giue me
sufficient reputation. For that (in the
least degree) will out-glory all earthly
honour in the highest degree. I will not
care how base the world repute it, nay
I will not faint, though the world per-
secute it. I know that my Sauours
kingdome is not of this world, neither
is my glory of this world ; but he that
hath regenerate and new begotten
me by the grace of his Spirit, he is
my glory, and by him I am made ho-
norable. This is that honour for which
I despise the world ; and with which
I can disgrace all worldly honour.
And for this honour I will spend my
houres, spend my actions, my ende-
uours ; nay I will spend all to make
this purchase . I will runne my spiri-
tuall course with alacrity, seeing this
honour is proposed me. And when
I haue it, I will esteeme it precious :
I will much rather leese my life then
my honour. For this honor being once
lost,

lost, is not recouerable : it was giuen by grace, it cannot be redeemed by nature. I will therefore esteeme it as it is : and hauing once got the honour to be the child of God, I will carry that honor to my graue ; & with that honor, I wil present my selfe in the day of iudgement before God my honorable Father, and before the honorable company of his Angels & Saints; and then wil appeare by direct euidence, & before all the world, whether my honor (in being regenerate & made the sonne of God) which the world despised; or their transitory honour and prosperity of fortune, wherein they gloried, & proudly exalted themselues, be of better prooffe, when God shall call me his sonne, and bid me enter the kingdome of my ioy : and call them slaues, and bidde them enter their bondes, prison, and paine perpetuall. This will bee the blessed priuiledge my honour will then giue me. And therefore to bee regenerate, and thereby to make God my father and my friend, I will not care what neglect, what scorne & what

Grace can.
not be re-
deemed by
nature.

The high-
est honor.

The priu-
iledge of
the sonne
of God.

The honour of
Gods sons
eternall,

disgraces the world cast vpon vs; for as those will vanish with time, so my honour will be (as God my father is) infinite, and I will infinitely esteeme it. Amen.

Of Iustification.

Chap. 6.



Vstification is a gracious forgiving of sinnes, by imputation of the righteousness of Christ. Saint Paul expostulateth this doctrine with the *Galatians*; whom he calleth foolish for doubting it: *This only (saith he) would I learne of you, receiued ye the spirit by the workes of the law, or by the hearing of faith preached? And in the next verse. Are ye so foolish, that after ye haue begunne in the Spirit, ye would now be made perfect by the flesh?* Where he admireth their simplicity, that seek righteousness in the flesh,

or

What
Iustification
is

Gal. 3. 2.

Verse. 3.

or in the law, but rather and onely by the meanes of faith; because our iustification is spiritual, and not of the flesh. And this doctrine he concludeth by an inuincible argument in the 26. verse: That seeing we are regenerate & made the sonnes of God by faith in Christ, we are therefore also iustified, & made the seruants of God by faith. *For (saith he) we are all the sonnes of God by faith in Christ Iesus*. And if faith be able to make vs sonnes, it must also be able to make vs seruants; for that which is able in the greater performance, is able in the lesse. Besides, regeneration & iustification haue such relation and nearnesse to one another, as that they seeme to be (almost) but one act, caused and effected at one instant of time. For when we are regenerate, we are then iustified, and when we are iustified, we are then regenerate, and not before; these two offices in our saluation being distinguished rather by their names, then by any special marke of difference in their seuerall executions. Againe the same Apostle in his Sermon at *Anti-*

Iustification is of the Spirit, not of the flesh

Gal. 3. 26

The nearnesse of iustification and regeneration.

Act. 13. 38.

Verse 39.

Gal. 2. 21.

Psa. 32. 1. 2.

tiach, concludeth both the negatiue and affirmatiue part of this question : *Be it knowne* (saith he) *unto you men and brethren, that through this man* (that is Christ) *is preached unto you the forgiuenesse of sinnes.* Verse 39. *And from all things, from which ye could not be iustified by the law of Moses, by him euery one that beleueneth is iustified.* So that he absolutely denyeth the power of iustification to the workes of the law, and doth absolutely ascribe it to the power of faith. And he giueth a reason of this doctrine, in the 2. 21. to the Galatians : *For if righteousness be by the law, then Christ dyed without a cause :* So that the very cause why Christ dyed, was that righteousness might be imputed and apprehended by faith ; seeing by workes it was impossible. And therefore saith the Prophet David : *Blessed is he whose vnrigh- teousnesse is forgiven, and whose sinne is couered.* And blessed is the man to whom the Lord imputeth no sinne. So that he thinketh them most righteous, that haue their vnrigh- teousnesse

nesse forgiuen them; and them most holy that haue their sinnes not imputed.

The fourth to the *Romanes*, the whole Chapter, is an earnest prooffe of this doctrine, where the Apostle laboureth by direct euidence to satisfy all doubt; as if hee had foreknowne the stiffe and vnreconcilable oppositions of these times against his doctrine of iustification. In which Chapter he maketh *Abraham* his instance; in whom there was as much righteousness, and as much cause of boasting it, as in any other particular (saue *Christ Iesus* onely;) yet hee there proueth, that this *Abraham*, (vpon whom GOD had founded his peculiar people) was not iustified by the righteousness of his workes; but that his faith was imputed to him for righteousness: And alleadgeth Scripture for this prooffe: And *Abraham* beleeued the Lord, and hee counted that to him for righteousness: The word *That*, hauing a direct relation to the word *beleued*.

Rom. 4.

The con-
trouersy of
iustificati-
on.

The exam-
ple of holy
Abraham.

Gen. 15. 6.

Rom. 4. 24.
25.

beleueed. And this righteousness by faith he ascribeth not onely to *Abrahams* particular: *But to vs also, to whom it shall be imputed for righteousness, which beleue in him, that raised vp Iesus our Lord from the dead.* Verse 25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification.* So that the matter of our iustification is the righteousness of Iesus Christ onely; and the meanes of apprehending it, is faith onely.

The religious of these times.

This doctrine, howeuer it is made strong and vnresistable by many testimonies of holy Scripture, and though it be zealously maintained by men of learned and religious iudgement; yet hath it endured violence, and suffered disgrace, both by ignorance and enuy; this age maintaining such oppositions of error, as the ignorance of former times first occasioned. Therefore is it that the maine controuersie of the world is at this day in this argument of iustification: the one maintaining iustification by faith; the other by workes; that defending truth, this op-

opposing it. And though I am most willing to quarrell in defence of faith; faith being my shield of defence against sinne and the Diuell, yet know I not how to giue addition of strength to them that farre exceede me, and whose faithfull paines haue maintained this quarrell, with valour and victory against all opposition. Neither is it in the purpose of this businesse to dispute questions of truth, but to deliuer truth as it is, by admonitions and plaine teachings, to men of simple and easie vnderstandings: for whose christian good, these pains are principally vndertaken: and whose simplicities might most easily be confounded in the intricate search of cunning arguments. For these respects, and because all contention and strife of words, is in the hatred of my nature, I will sparingly deliuer my selfe in a large argument, and strike onely one blow at the enemy of *Faith*, that I may be knowne to be an enemy of that enemy; and that by a familiar prooffe I may instruct the knowledge of him
that

Eph. 6. 16.

The purpose of this labour.

Iam. 2.

Verse. 17.

Verse. 26.

Verse. 24.

Faith without
workes
is no faith,
but a bare
name only.

that is lesse learned. They that deny iustification by faith, and approue it by workes, would frame this argument from the testimony of Saint *James*, who speaking of a generall faith doth vtterly disfinable it from the office of iustification. And therefore he saith that faith, if it haue no workes, is dead in it selfe, and in the 26. Verse: *For as the body without the spirit is dead, euen so faith without workes is dead.* Therefore (say they) that Apostle concludeth in the 24. verse, *That of workes a man is iustified; and not of faith onely.* To this I answer; It is most true that a fruitlesse faith is dead, neither can iustify; and that workes are the spirit and soule of a liuing faith; that as the body without the soule is not a liuing man, but a dead carcasse, so faith without workes is not liuing, is not fau- uing, nay is not faith, but onely a generall name; and with Saint *James*, I dare conclude against all such faith. But if there be a faith that hath depending of a necessity of good workes, as necessary as the soule to the body, and the fruit to the tree, and that this faith declare it selfe

selfe to be plentifull in godly action,
the fruites of a liuing faith, I may then
with Saint *Iames* conclude against
them; for he doth not (as they doe)
disinable all faith in the worke of iusti-
fication; but that faith onely which is
dead and without workes. So that
both opinions imploy a necessity of
workes, the one as the cause of iusti-
fication, the other as an effect in them
iustified. It were easie to be large
in numbring authorities, and in re-
porting such distinctions and shifs, as
the deceived vse in supporting
their opinions; they are but inuenti-
ons, and therefore without respect
I passe them ouer; but aduise my
Christian reader to beware of both
extremities, and modestly and mo-
derately to vnderstand the meanes of
his Iustification, that his zeale cary
him to no extremity, but to the
vertuous meane onely; not to ascribe
all to faith and nought to workes,
but to giue them both their necessa-
ry respects. For as we are not iusti-
fied but by faith, so our faith is
not

Verse. 26.

No vertue
no truth in
extremity.

We are
iustified by
faith, our
faith by
works.

S. Paul.
S. Iames.

1 Mat. I. 19
Mat. 12. 37

Rom. 4. 24.

Secondly.

Rom. 8. 30.

not iustified but by workes. For if our workes be not faithfull, and our faith working, we are not iustified, neither can be saued. And thus may the seeming difference betweene S. Paul, & S. Iames be reconciled; faith doth iustify vs before God, but such a faith as Saint Iames meaneth: and workes doe iustify vs before men; but such workes as Saint Paul meaneth, workes deriued from a trew faith. For *as wisdom is iustified of her children, and as by our wordes we shall be iustified, and by our wordes we shall be condemned*: So by our workes wee shall be iustified, that is they shall be our witnesses, what we are in heart, & what in faith. *But by faith onely we are iustified and made righteous in the sight of God.*

Secondly, Iustification is proper vnto Gods elect onely, so that all prophane and godlesse people are out of possibility to be iustified & made righteous in Gods sight. This is proued by the witnesse of Saint Paul, *Rom. 8. 30. Whom he predestinated, them also he called, and whom he called, them also he iustified.*

Thirdly

Thirdly, Iustification is a righteousness in the sight of God, that is, such as haue a true, a liuing, and a sauing faith, and by that faith do apprehend the righteousness of Iesus Christ, God is content to accept such in the righteousness of his Sonne, to obscure their sinne, and to make them appeare and stand before him, as actually iust, by this imputatiue righteousness, as if they had wrought it personally and in the practise of their owne liues. If any man demand, how can these things be? I answer, *It is God that iustificeth, who shall condemne? Rom. 8.*

Thirdly.

Imputatiue righteousness.

Rom. 8. 33.
34.

The generall vse.

Seeing that none can be saued, but they that are first iustified; and seeing none can be iustified, but they that haue a true, liuing, and a working faith: it behouethal men to haue principall care to haue the assurance of this faith, that so they may be sure to be iustified, and may be sure that they shall be saued; and

The vse.

The necessity of faith.

The nature
of men.

The Scrip-
tures disa-
ble an idle
and dead
faith.

The diuels
faith.

Works the
fruit of
faith.

and because that all men are naturally prone to deceiue themselves, with flattery and fauorable opinion of themselves, and their owne actions, because Saint *Iames* (and so the Scripture in many places) hath vtterly disinabled an idle, dead, and a fruitlesse faith from the office of iustification; it therefore nearely concerneth all men, seriously and without priuate respect to examine their faith, to compare their faith and workes together; their workes being good, those workes may iustify their faith to be a liuing and a sauing faith. And that they content not themselves with a common historicall faith, the which the Diuell, and damned soules may haue, but that their faith may be approued good, by a sufficient testimony of good workes, without which it cannot be good. For as the tree is knowne by his fruit, and as it is impossible to gather grapes of thornes, or figs of thistles: so is our faith iudged by our workes, & so it is impossible that good workes should proceed from an euill faith, or that a good faith should not produce

produce good workes, good works being a most necessary dependance vpon good faith. This ought to prouoke all men to an emulation of godly exercise, and to contend to exceed in holy actions; to square and fashion all their works by their faith, and to make every act of theirs a testimony that they are truly faithfull. For he that is not with vs, is against vs; and those workes of ours, that witnesse not for vs, will be witnesses against vs, and will condemne vs in the sight of all men, that our faith is either not good, or not at all; and that therefore we are not iustified, neither can bee saued. And this may iudge all those actions of men, that disproportion a good faith, and a good conscience. For though men flatter themselves, and promise peace to their soules, and thinke to bee iustified and saued by a bare acknowledgement of God, and their common historicall faith; yet (in a time they thinke not on) their vngodly workes will make warre vpon their soules, and bring vpon them a sure and

A prouocation to
godly action.

Note.

a sudden destruction.

Secondly.

A duty of
thanks to
God, and
why.

All men
are vnable
in their
owne sal-
uation.

God must
haue the
honour of
all our
actions.

Thirdly.

Secondly, seeing such choice particulars onely are iustified, as were before in Gods election preordained to saluation; this ought to moue all men to a thankfull acknowledgement of Gods infinite loue, who onely is the principall and first mouing cause in euery circumstance of our saluation; & that wee acknowledge our selues in great humility to be altogether defective and vnable in the worke of our own saluation: that euery grace in vs, is both caused and continued in vs, by the power of God; our selues being merely passiue, and moued to diuine exercise, by the direction of the holy Ghost onely. And that therefore we ascribeth the honour of euery good action to God, by whom it is caused; and disgrace our selues in our owne estimation, because Gods first decree doth leade euery man to euery particular action of goodnesse.

Thirdly, seeing by faith in Christ, God doth both, cancell our sinnes, and repute vs righteous in his presence, it doth

doth remember all men the admirable degree of Gods fauour, and the powerfull operation of faith. First Gods fauour, he being pleased to forgiue the deserts of condemnation; and to giue and impute the most absolute righteousness of his Sonne Christ Iesus, to all men, vpon this easie condition of faith; that such, who haue a true faith to apprehend him, shall be accepted in his fauour as sonnes; & shall appeare in Gods presence equally as righteous, as if themselues had actually performed righteousness in their owne particular persons.

Gods fauour.

Secondly, we are taught the powerfull operation of true faith, that it is able to enter heauen, and to apprehend and apply Christ and his righteousness, to reconcile the fauour of God, and to satisfie his displeasure, to wash off the spots and leprosie of sinne, and to put on the garment of righteousness, euen Iesus Christ the Sonne of God; by whom we are iustified in the sight of God, and by whom (also) we shall be saued. *Amen.*

The power of faith.

Speciall application.

Special ap-
plication.

Faith
the only
meanes of
apprehen-
ding Christ

A true
cause of
boasting.

I will therefore carefully endeavour my selfe in a constant exercise of all godly action; not that I repose my iustification in the vertue of my owne workes, but that by the testimony of good workes, I may approue my selfe to be faithfull; and that my faith is more then a generall or a common faith; euen a liuing and a sauing faith, which is, (and must be) the onely meanes of my apprehending Christ; who is the sufficient and onely matter of my iustification. And this shall be the glory and onely pride I will haue of well doing; that this witnessse of workes shall gaine me the reputation of Gods seruant; and that Gods faithfull children here on earth shall repute me one of their fellow-brethren; then which, I shall neuer desire a greater cause of boasting. And this iudgement of good men, must needes

needes rise from the testimony of good workes, because there is an inevitable necessity of consequence, and necessary dependance betweene faith and workes; they being as inseparable as heate from fire, and as necessarily depending as the body & the soule. And this shall prouoke me to a zealous forwardnesse in all godly action, because thereby I shall conclude the assurance of my iustifying faith; and thereby satisfie the desire of my owne soule; and that doubt which otherwise might iustly be had of me in the common opinion. For from this argument must needes follow this conclusion: That seeing I haue the fruits of faith (good workes,) therefore I haue also the cause of workes, true faith: And that therefore this faith thus working, is a tree of Gods owne planting, which aduersity may well shake, but neuer perish.

This is that vse, that comfort, and consolation, which I will understand in the nature of my best deserving works. Thus I will esteeme them,

R 3

and

How to assure our iustification.

A tree of Gods own planting.

How to esteeme our works modestly.

It is better
to want ho-
nour then
to steale it
from God.

A blasphemous
conclusion.

Nothing
but Christ
can merite
saluation.

& but thus. I will therefore auoide that dangerous opinion of meriting by workes: because it is better to want honour then to force it from God by violence; nay I wil rather disgrace my selfe, then disfinable my Sauour Iesus. For if righteousness be from our selues, it is not from him onely; and then would follow that absurd and blasphemous conclusion, that he is not the onely Sauour, neither hath perfected the worke of mans saluation. I will therfore doe all the good I can, but I will repute my deed (though good) to be the effect and not the cause of goodnesse in me: I will also confidently hold, that nothing is able to merite saluation, but the righteousness of Iesus Christ onely. I will therfore disclaime my selfe, and my owne power (which is nothing but weaknesse) and ascribe all power, all vertue to my Sauour. For it is safer to giue him honour, then to take it from him; and it will better become my Christian modesty to acknowledge my infirmities, then proudly to aduance my selfe aboue my deserts. If God there-
fore

fore (by the mouing of his holy Spirit) giue me faith, he will also giue a desire and a power in godly exercise; (which) when it maketh me grow plentiful in the demonstrations of holinesse, I will ascribe the glory to God, to whom it is onely due; and acknowledge my selfe to be that instrument onely, whereby his holy hand of grace is pleased to worke. *Amen.*

All must be
acknow-
ledged as
Gods gifts

*Of the temporary death: and
of the severall estates of
saluation, and dam-
nation.*

Chap. 7.



Death is a separation, or absence of the soule from the body, whereby the body is reduced to his first matter earth, and the soule

R 4

brought

What
death is.

3 Respects.

1. Sin the
cause of
death.When A-
dam was
made mor-
tall.
Gen. 2. 16.
17.1 King. 17.
18.

Rom. 6. 16.

brought to a sence either of iustice or mercy. To vnderstand this better, we must consider death in these respects. First, his original or first being. Secondly, his powerful & general continuance. Thirdly, his end, or the death of Death. The originall cause that gaue Death life, was sinne : and therefore when as *Adam* had eaten the forbidden fruite, & thereby committed sin, then had death his first beginning. For though *Adam* did not at the instant of the act dye, yet at the very instant of the sinne, was he made mortall & subiect to the power of death : for so God foretold him, that *whensœuer he did eate, he should dye*; and from this bad beginning was Death first deriued. So the woman of *Zarephath* could acknowledge that her sin was the cause of her childs death: & so haue all the children of God vnderstood of death, and of the cause thereof. And *S. Paul* calleth *Death the wages of sin* : as if it were a necessary care in the iustice of God, that all that haue committed sin, should haue the recompence & wages thereof, Death.

New

Now the cause of this cause of death, was the Diuell, who enuying the prosperity of our nature, suggested his temptations to our first parents; by whose disobedience we are all made mortall. So saith Salomon: *Through enuy of the Diuell came death into the world; and they that hold of his side, prone it.*

And from these two parents, the Diuell and sinne, was death deriued, from whom he had his being and beginning.

Secondly, we must consider death in the passage of his life, or in his powerfull continuance: That is euident in this respect, that death hath a generall power ouer all flesh, the which he doth execute vpon all, without respect had either to the greatnesse or goodnesse of any. And therefore is Death called *the way of all the world, and the way to our fathers*; because as our fathers are gone the way of death, so must we after them; and our posterity after vs, for euer. For though death be but one, and his office the cutting off the liues of all the world;

yet

The cause of sinne.

Wisd. 2. 24.

The two parents of death.

Secondly.

Gen. 15. 15

Ioshua. 23. 14.

The power
of death.

yet is it but an easie performance, hauing the diseales of our flesh, and infinite other occasions to attend him in his deadly office. His power then is generall ouer all, being limited by God and time onely; who though he bring all flesh to corruption, yet no flesh can corrupt him, or procure fauour in the strict execution of his office.

Thirdly.

The end, or the death of Death, is the liuing righteousnesse of Iesus Christ, which hee wrought by his owne death, in his owne person. And therefore saith the Prophet *Hosea*: *Death is swallowed vp in victory.* And S. Paul saith: that *Christ Iesus must reigne till he hath put all his enemies vnder his feete; and that the last enemy that shall be destroyed, is death.* Therefore that Apostle insulteth ouer death: *O death (saith he) where is thy sting? O graue, where is thy victory?* Verſ. 55. *The sting of death is sin, and the strength of sin is the law.* Verſ. 56. *But thanks be vnto God, who hath giuen vs victory through our Lord Iesus Christ.* Whereby it is euident that God by his

Hosea. 13.

14.

1 Cor. 15.

25.

Verſe 26.

Verſe 55.

Verſe 56.

Verſe 57.

his Sonne Christ, hath giuen man victory ouer sinne and death. And whereas before we were all the seruants of sinne, and the slaues of death, we are now made conquerours, that were slaues, and despise them that did command vs. This happy alteration doth reach benefite to all the faithfull, but not to all men: therefore is it limited, and doth reach to such particulars onely, as are in Gods election. For though God cast the beames of his Sunne vpon euery mans face alike; and distributes his temporall blessings (scatteringly as it were) without any heedfull respect where they fall; yet those fauours that are eternall, and import a perpetuity of happinesse, hee giueth them to his beloued elect onely; barring all the reprobate from spirituall and eternall grace. And therefore though the death of Christ hath disarmed death, & blunted his weapons that haue wounded holy men; yet are those weapons still sharpe, and that Death still liuing, and made immortall against them that

By whom
we haue
victory o-
uer death.

The differ-
ence God
vseth in
the giuing
of his gifts

In what
respect
death is
not de-
stroyed;
but made
immortall

Mat. 9. 25.

In what
case the
wicked dieEccle. 41.
1. 2.Death is
the day of
hope and
of feare.Death openeth
the
gate of lifeThis life
a resem-
blance of
life eternal

that haue not receiued the image of the lambe of God. For though all men enter their graues a like; yet with different condition: holy and good men enter their graues, as their houses of rest, wherein they quietly sleepe, & for a time repose in rest and safety; but the wicked enter their graues as fellows do their prisons, to be reserued to a day of much more terrible iudgement. Therefore saith the wise man: *The remembrance of death is very bitter to some, and acceptable to other.* For so the godly make it their day of hope, but the wicked their day of feare. Death then in these diuers respects of good and bad men, hath a sting, and wants it; is dead, yet liuing; and by opening the gate of temporary death, doth admit the entrance either of eternall life or, eternall death: the one the happy condition of Gods chosen, the other the most miserable state of the reprobate & damned. And as this life we breath is but a sacrament or little resemblance of that which is to follow; so the terror of a temporary death, hath no proportion with the torments

orments of euerlasting death, where-
in both body and soule shall suffer such
affliction, as is beyond the power of
imagination, infinite in measure, infi-
nite in manner. To vndertake to report
heauen and hell, saluation and damna-
tion, is not in my purpose, or in the
power of any man. This I know, that
both are infinite: heauen is infinite in
time and happinesse; hell is infinite in
time and torment. The one (as Gods
resemblance) is infinite good, the other
(as the diuels) is infinite euill; the one
is shopped, the other feared; to which two
all mankind must make their last resort,
and by the gate of death passe their
temporall life to one of those two eter-
nities.

Death a re-
semblance
of life,

No man
can report
those toies,
those tor-
ments.

Heauen &
hell are
both infi-
nit in time,
infinite in
measure.

The generall vse.

First, seeing death was begotten by
our sinnes, and from our selues had
his first originall, it ought to humble
vs in our owne estimation, and to ac-
knowledge

The vse.

Our natu.
rall defect.

The eyes
of nature
are blind
in spirituall
iudgement

Secondly.

Deaths ge-
nerall po-
wer.

knowledge the great corruption of our nature, which maketh vs powerful onely in doing euill; and in producing such effects, as cause our owne destruction. And this may correct their proud opinion, that vainely arrogate such power as to be their owne meane in the cause of their saluation; fondly & falsely thinking, that their eyes of nature are not blinde in spirituall iudgement, but imagine to haue that vertue and power, which they onely haue in imagination. For if *Adam* by his sinne did produce, and giue life to such a monster birth as death is, what expectation then can be had of our ability, who are in all respects (but sin) *Adams* farre inferiour, and (by much) lesse able in the performance of any spirituall duty.

Secondly, seeing death hath vniuersall power ouer all flesh, and seeing there is no partiality in his executions, no dispensing of fauor, no lengthening of time, but cometh most certainly, & not certainly when, this may aduise all men to godly action, and to a constancy of such action: lest otherwise death

our death come vnexpected, and so preuent
one- their good determinations, which be-
cing ing determined onely, and not done, a-
stru- uaine vs no other end but grieve and vn-
their profitable repentance.

Againe, seeing all must dye, and be
reduced to earth, it doth controule the
proude ambitious natures of men, who
in this life insult ouer men of inferiour
state, and dignify their owne estimati-
ons; as if God had not made them of
earth, or that the graue could not make
them earth againe. These men that va-
alue themselves rich, by hauing the beg-
gerly gifts of fortune, and despise the
most rich treasure of grace, where it
liueth in the banishment of poore for-
tune: these that despise death most
when they liue, and feare him most
when they die, are here admonished to
reforme this insolent behauiour; and
to remember that themselves, how
proud soeuer, must be humbled in the
grave, and that the wormes and cor-
ruption will destroy their pride, and in-
despite of greatnesse, make them inferi-
our to the meanest begger on earth.

And

Deaths vn-
certainty.

Thirdly.

Death ad-
monisheth
the insol-
ent.

The gifts
of grace &
fortune.

The condi-
tion of wic-
ked men.

The graue
will hum-
ble all.

And yet can death heape a greater calamity, open them the passage to euerlasting death, and afflict them with the damned, in perpetuall and infinite torment.

Thirdly.

Christ by death hath slaine death.

Death is aduantage to Gods elect.

Death the common Iaylor.

The twofold state of all that die.

Thirdly, seeing Christ hath by death slaine death, and hath taken his sting and dart from him, whereby he might be hurtfull to Gods elect; it doth admonish a zealous duty of thanks to the merit of the Lord Iesus our Sauour, by whose meanes death is no death, but rather life and aduantage; by whom we haue the dore opened to euerlasting saluation. For so ought we to vnderstand of death, as of the common iaylor of all flesh. The world is our prison, wherein we are all shut. Death when he openeth the dore, & deliuereth from prison, leadeth the parties deliuered, either to liberty or iudgement; For so are all that dye, transported from earth, either to heauen which is their liberty, or to hel the place of execution. Death is that one key that openeth the double passage, the one to heauen, the other to hell; this leadeth to damnation

on, that other to saluation.

Lastly, seeing death is a repose, and rest from earthly labours, it ought to sweeten the sorrowes of this life with hopefull confidence, & with alacrity & spiritual comfort, that notwithstanding men repute the professors of holinesse but base and abiect people, and deride their simplicity in wicked worldly policies, making holinesse a note of folly, and their owne audacious impudence, the onely marke of wisdom and deepe descretion: yet should not this discountenance a good cause, but rather confirme a Christian resolution, and giue boldnesse and Christian courage, to beare off with patience these contempts of euill men, and secretly scorne at their base estimation; hauing their eyes still fixed on the end of all things, with a settled confidence, that death will not onely giue them a rest from all aduersity, but admit them also into the blessed fellowship of God, the holy Angels and Saints, where themselves shall see their proud enemies cast into disgrace and
S obloquie

Death a
rest from
laboures.

The info-
lent beha-
uiour of
wicked
men,

The godly
repose
hope in
death,

The vse of
this medi-
tation.

obloquie; and with miserable desperation, acknowledge their neglects in Christian duties. Thus the meditation of death, may giue disgraced and afflicted Christians a life of hope, in the height of their extremities.

Speciall application.

Special
application.

Therefore I will not (as the wicked do) feare to dy; but hope to dye, intending the spirituall passage of my life so, as that my end may giue me comfort without terror. I will reduce to memory, what the holy Prophets, Apostles and Martyrs haue done in this case. How carefull they haue bene to preferue their liues in the memory of honest and holy reputation, how carelesse also they haue esteemed their liues for the reputation of the Gospell; being content, nay carefull not onely to giue vp their liues, but to giue them vp with torment, for the testimony of Iesus my Sauour.

The care
of holy
men.

To these men I will frame my imi-
tation

tation, I will care for my life as they cared: I will also care to dye as they cared. In every worke of my life, I will remember my end, and at any end I will remember my hope, and in my hope, my God. While I live I shall remember that I am a prisoner, and in the bondage of my flesh; when I dye, I know I shall have my freedom. Death that is cruel to others, will be favourable to me; death that will kindle the fire of their affliction, will extinguish mine; I shall (doubtlesse) finde death much more favourable then men: for by men I was iniured; had my Christian profession disgraced, my opinions doubted & opposed, my actions scanned, my endeavours misinterpreted; and my name in odious reputation. Death takes me from all these iniuries, layes me in a peacefull graue, makes me sleepe in that bedde of rest, protects my body, silences my name, and carries my spirit to his place appointed. I will not therefore be moued by any example to feare death; I will haue a Christian reso-

A Christian
resolution.

All that
live are
prisoners.

Death
more fauo-
rable then
men.

The mercy
of death.

The godly
fear of
death.

The wicked see death in his vgly formes. Death (in diuers respects) is both a Lyon and a Lambe.

What Christ hath done for his seruants. Death doth secure vs till the day of iudgment.

lution to abide it with courage, nay with hope. When I see the sonnes of fortune feare euery little sicknesse (the fericants of death) I shall see the sonnes of grace deride such folly; for they neuer see death, but in his vgly formes; but to these he appeareth most beautifull and of delightfull conuersation. Death is their Lyon, but my Lambe; and his action (in their Sceane) is tragicall; but in mine Comical, and full of heauenly recreations. Whence this? It is my Sauour Iesus that hath thus caused it, it is his hand hath done it; he hath tamed death, and taken his hurtful sting from him; he hath shut vp hell, that hath gaped against vs, and hath reconciled vs with our graues, wherein we may safely repose; he hath commanded death that would perish vs, to secure vs, and to present our full proportion before his iudgement seate.

This hath he done, that is able to do all things; he hath done it also for me, my faith so perswades me; I wil therefore acknowledge my selfe in dutifull thanks to my God and Sauour, and

in euery time of distresse, I will looke
at Death, and (with that meditati-
on)receiue a full portion of comfort.
Amen.

Hope in
the medi-
tation of
death.

Of Gods Glory.

Chap.8.



OD created all things by
his power; but to his glory:
for that was the holy end
for which he created all
things. For as waters that
are deriued from the sea, are againe di-
rected to the sea. So all things that are,
being deriued from the mighty power
of God,returne their duty, seruice, and
the honour of all their actions to God,
discharging euery seruice in the maine
Ocean of Gods glory. The which
though it receiue not augmentation of
honor (being infinite) by the supply of
any creature; yet all creatures being his
owne, it doth please him to force euery

Gods glo-
ry the pur-
pose of
Gods work

God is glorified in a double manner.

Rom. 9. 23.

God is principally glorified in the worke of mercy.

Why God did chuse the Israelites.

Deut. 26. 18.
19.

creature to giue some prooffe and testimony of Gods iustice or mercy, whereby God may receiue glory in their acknowledgements. God then is glorified in all his workes, but in a double manner; he is principally glorified in the workes of mercy, he is glorified also in his iudgements. For the first, that he is principally glorified in mercy, is testified by *S. Paul*, where he saith, that *God, that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory.* By which place appeareth, that the riches of Gods glory consisteth principally in the vessels of mercy, and that God doth so loue his Saints, that he esteemeth their glory, his glory, & doth dignify himselfe in their aduancements. And therefore did not God chuse the *Israelites*, & made them his peculiar people, that by Gods most powerfull deliuering them, & by their demonstrations of duty & thankfull seruice, God might be honored (in the memory of his greatnesse) ouer all the world, and receiue glory in the report of his admirable protection. God

is

is also glorified in his iudgments. And therefore the reprobate and damned, though in their liues they rather care to dishonor God their creator, yet wil god be honored in the punishment of their liues, & force them to giue demonstrations of his iustice & holines: for God can turne their purposes to his owne end, & make that set forth his glory which was intended against him. So saith holy *Dauid*; that the consultations and determinations of the wicked turne to Gods glory. For God will be glorified in all, and those that will not giue him glory for mercy he wil compel them to giue him glory for iudgement: & though God esteeme it the greater honour to be glorified in the witnesses of his mercy, (because in Gods nature mercy is preheminent, and doth triumph:) yet is it much to the glory of God, that the witnesses of his iudgement, shall be prompted by their lamentable experience to acknowledge that God is infinite, both in power & iustice. All men then are the trumpets of Gods glory, al giue him glory though not all alike: the glory of God being

God is glorified in his iudgements.

God will be glorified by the damned

Pla. 66. 10.
11. 12.

Note.

How the damned set forth Gods glory.

Luke. 2. 14.

Glory proper to God

1 Cor. 10.
33.

1st. 9. 23.
24.

the end for which all things were created. Therefore when the holy Angels, (Gods messengers) brought the blessed tidings of saluation and a Sauour, the Court of heauenly assistants praised God with this acclamation : *Glory be to God in the high heauens, & peace in earth, and towards men good will.* In which place the heauenly Souldiers commended to men good will, to the world peace; but glory to God, as a seruice proper & peculiar to God onely. And S. Paul admonisheth that euery circumstance of our life be directed to Gods glory: *Whether ye eate or drinke (saith he) or whatsoeuer ye do, do all to the glory of God.* 1. Cor. 10. 31. And God by the Prophet *Ieremy* forbiddeth all men to glory in any thing saue God; as if God were the only obiect of all glory: *Let not (saith he) the wise man glory in his wisdom, nor the strong man glory in his strength, nor the rich man glory in his riches; but let him that glorieth glory in this, that he vnderstandeth and knoweth me, &c.* Thus ought we both to glorifie God, and to glory in God:
for

for if we glory in any thing but God, we are condemned; & if we glorify any but God, we are likewise condemned. He is our strength, and the light of our countenance, he hath ordeined vs for his glory; & if we glorify him here on earth with vs, he will glorifie vs with himselfe in heauen; but if we neglect to glorifie him that is our glory, he will glorifie himselfe in our destruction, and make vs (in the feeling torments of our condemnation) glorifie him with this acknowledgment; that he is a God of most soueraigne maiesty, and that he is most gracious in his mercy, but most terrible in his iudgement. And with this acknowledgement will God be honoured of the Diuels, and the damned, whose vnsufferable torments in their condemnation, shall be arguments of prooffe to conclude Gods glory.

To glory
in glorify-
ing God.

Those that
glorify
God shall
be graced
by him.

God is ho-
nored in
the ac-
knowledg-
ments of
Diuels and
wicked
men.

The generall vse.

The generall vse is this, that seeing
God

The vse.

A most
needfull
perform-
ance.
The rule of
lawfulness.

Phil. i. ii.

Insensible
things o-
bedient to
nature.

God hath created all things for his own glory; & seeing that he wil be glorified in the seuerall executions of his iustice & mercy, in the saluation or damnation of his creature : that therefore all men most earnestly endeouour in this most needfull performance, and that in all the actions of their life, they endeouour to fashion euery circumstance by lawfulness & holy rule, that God may receiue the glory of their actions: as Saint *Paul* doth aduise the *Phalippians*: *That we may (as he saith) be filled with the fruits of righteousness, which are by Iesus Christ, vnto the glory and praise of God.* For in all insensible things there is a speciall nature to which they are obedient, whereby they glorify God in finishing the end of their creatiō. God hath commanded the motion of the heauens, the influence of the starres, the natures of the elements, and the seuerall natures of euery seuerall thing. All these continuing their course, and nature, giue most notable demonstrations of Gods glory, by whom they were created, & thus disposed in nature. If these things which

are subiect to time, and must perish, do notwithstanding discharge the duties of their nature, and so by consequence approue themselves to be instruments of Gods glory; shall men whom God hath created for the like end of his glory, & to whom he hath giuen a soule of excellent vnderstanding, & for whom he hath created the world, the most admirable worke of his owne hands, shall these be carelesse in this high duty? and shall the elements & vnreasonable creatures be carefull? Shall men be exceeded by beasts, in the execution of their most reasonable seruice? God hath not threatned their neglect with hell, nor promised to reward their diligence with heauen. God doth both promise & threaten men, yet are men lesse carefull then beasts. This may worthily remember those men, (or rather those beasts) who make a God of themselves, or of their vnlawfull pleasures; and then dedicate themselves, their labour & the glory of al their actions, to a prophane and licentious trade of life.

These that will not do it of choice, must

Men lesse
carefull
then beasts

To what
end men
commonly
dedicate
their traue

The wounds
of hell and
conscience.

must doe it by force; for the time will come when God will whip these slaues with the roddes of his iudgements, and make them (in despite of vngodlinesse) to glorify God in 'suffering the torments of hell and their conscience; and (without profite) to acknowledge God, and the terrible iustice of so great a maiesty.

Secondly.

Gods glory
the maine
of all our
cares.

This may also remember the children of God, that in all the cares of their Christian life, they haue their maine respect to Gods glory, and that God may haue place in their heartes, euen before the desire of their own saluation: and that their saluation be desired, rather that God may be glorified, then to desire to glorify God for their owne saluation: that so God may be the first in all our cares, that we loue him, more then our owne soules, and prefer his honour, before our owne saluation. For he that wil not despise himselfe (in respect of Gods honour) doth but dissemble his loue, neither doth willingly glorify God; for though God be in his eyes, he hath himselfe in his heart, and

We must
prefer it be-
fore our
owne salua-
tion.

We must
despise our
selues for
the loue of
God.

and though he pretend to loue God, it is for his owne priuate end, not that God may be glorified. And thus to glorify God is to dishonour him, and so to prouoke his indignation against vs. Therefore let all men loue God for his owne sake; loue him for his truth, loue him for his mercy, loue him for his iustice; and let this loue be so respectlesse of all by considerations, as that neither heauen, hell, nor our soules, perswade vs so much as the reuerence and zealous affection we haue to the loue of God; for he that thus loueth God, doth glorify him, and shall be glorified by him.

We must
God for his
owne sake.

To loue
God is to
glorify him

Speciall application.

I wil therfore discharge the shame of all my actions, into this ocean of Gods glory. I will propose, & persue that end onely, I wil not respect the vaine purposes of men: I will remember that they are transitory, & will leaue me, flatterers and wil deceiue me. I will reduce

Speciall
application

The vaine
purpose
of men

The transitory
estate
of worldly
states.

The power
of death o-
uer the
world.

Note.

resolution.

to memory the mighty monarchs of the world, the most admirable in naturall induments, the most fortunate in earthly prosperities; when I examine their worth I shal find nothing but names, & those neglected by the power of time: themselves & their regards are vanished, all those things perishe, & are disgraced with the vse of time; because their actions ran not this holy race of Gods glory, but had diuers and disagreeing ends. Death hath deprived their soules, the graue their bodies, the world their estates, & time their names; and such destroying ends do necessarily follow such affections. For when Gods glory is not the absolute proposed end of a mans life, there is nothing can happen to such life but extreme misery; euen the beauty of nature, & the treasure of fortune are miserable tormentors, that present themselves with friendly faces, but bring in their hands dangerous & fearefull destructions. Therefore in euery worke I vndertake, I will first propose my lawfull end Gods glory. And if the worke I propose be fitting that holy busines.

I will then with all possible endeuour, continue my pains & purpose; if not, I wil countermand that determination, and despise that practise, how profitable soeuer. For this I know assuredly, that among all the seuerall actions of my life, whatsoeuer doth not directly intend Gods glory, doth then most directly intend my owne damnation, & that euery particular of my life, shall be a witnesse either for me or against me. And therefore I will despise and pity their damnable mis-conceiuing, that thinke to run one course two wayes; to serue God and *Belial*; that direct their liues partly to God, partly to the world; but rather I will run on the race of my pilgrimage with hope and constancy, neuer retiring, neuer staying, till with victory I reach the staffe of Gods glory; to which happy end I will direct my spirituall course with a constant and faithfull resolution.

Amen.

FINIS.

No respect
of worldly
profits.

Our actions
witnesses.

Resolution

